

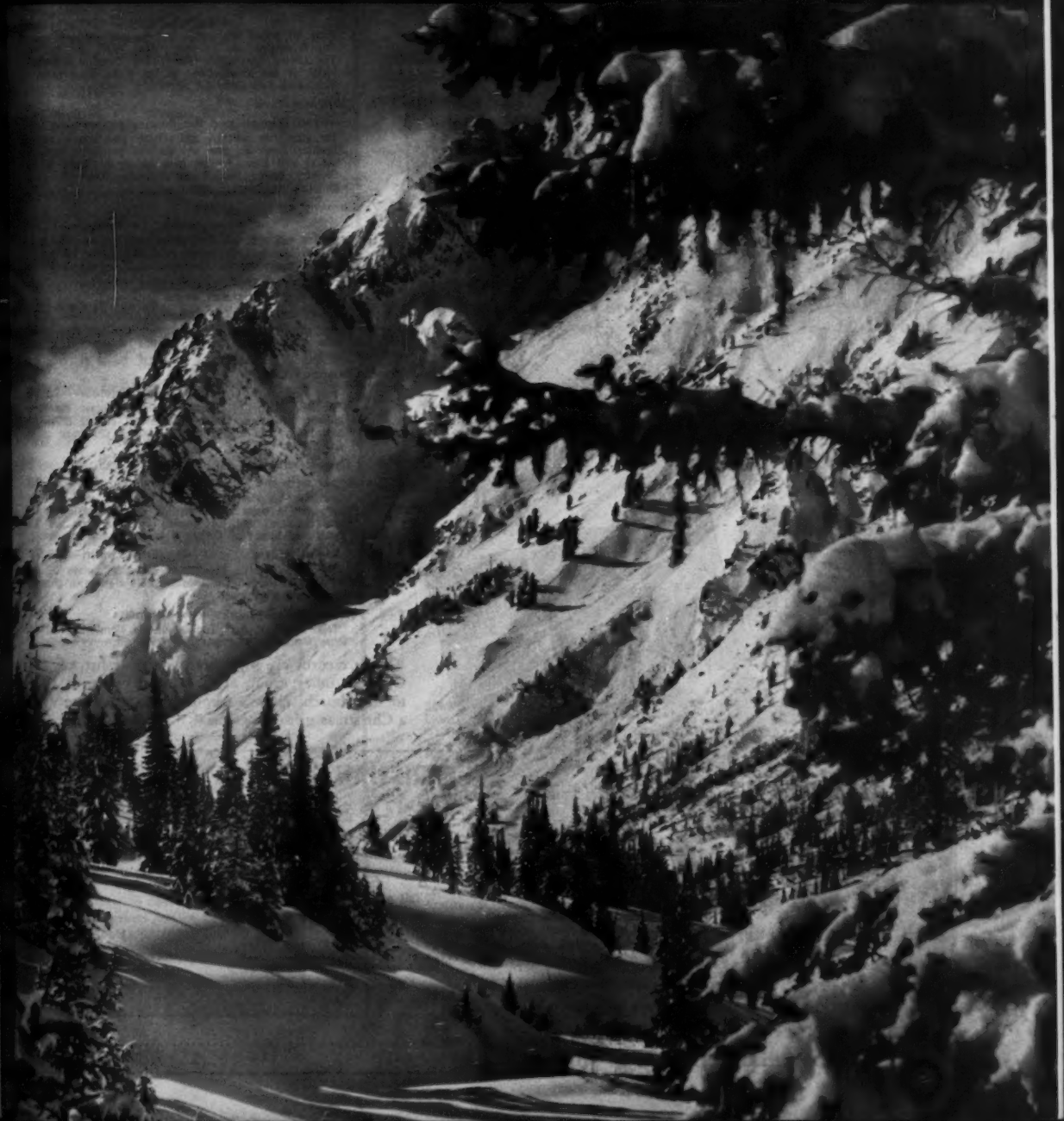
November 29, 1959

THE CHRISTIAN

EVANGELIST

**FRONT
RANK**

INTERNATIONAL WEEKLY OF THE CHRISTIAN CHURCHES (DISCIPLES OF CHRIST)





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Sight Before Sound

John would not have have said
what he said

About Jim,

If John had had a mind

To look behind Jim;

Or if he had been bound

To look around Jim.

I'm more certain he wouldn't
have said

What he said,

If he had seen ahead.

—Frank Johnson Pippin.

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CHRISTIAN BOARD OF PUBLICATION

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Are You Growing?

by Robert Clyde Yarbrough

A Faith to Live by

THERE are several spots in my yard where, for some reason, the grass has a difficult time growing. I was out one morning attempting to assist it in its growing efforts. I had not been there long when, as usual, my little seven-year-old neighbor came over to observe.

"What you doing, Dr. 'Warbo'?"

"Well, Stevie, I'm trying to help the grass to grow."

There was a long silence. Stevie looked intently at the grass. Then his eyes slowly turned to me and with concentrated seriousness swept me from arch to scalp. I was not prepared for the question which followed—and which shattered my morning.

"Do you grow, Dr. 'Warbo'?"

One of the basic questions of our earthly pilgrimage is precisely this query of my young friend. *Are we growing?* In our understanding of the meaning of life and in our disciplined ability to live it triumphantly in a trying time, are we making any headway? In our endeavor to mature spiritually and to maturate emotionally, in our effort to put character before chicanery and inner resources above external pretentious polish, is any progress discernible?

Is our capacity for appreciating beauty, for creating goodness, for promoting truth expanding? Are we enlarging—in however small a degree—the boundaries of decency and honor and good will? Are we lifting the horizons of human brotherhood and understanding? Does the world find us adding to its problems or making a contribution to their solution? Are our high ideals highly valued?

Such fundamental questions underlie all great and significant living. If they cannot be answered to some degree in the first person, present tense, affirmative mood then we may well ask ourselves one further question: "Am I truly living or merely existing?" It is all very much like the man who remarked with enthusiasm to an acquaintance that he had recently seen a mutual friend and that the friend had not "changed one iota in the five years since I last saw him."

"Then he is dead," observed the other.

Indeed he is! If in five years we experience no growth in our inner life—spiritually, mentally, emotionally—no matter how stable our external physical life may be, we really have in any true meaning of the word ceased to live.

Stevie perhaps added nothing to the growth of my grass. But he did supply a large layer of fertilizer for my spiritual and mental yard. Part of my morning ritual as I start each day now is seriously to confront the man I see in the mirror with these probing words: "Do you grow, Dr. 'Warbo'?"

Robert C. Yarbrough is a professor in The School of Fine Arts, Department of Speech, at Texas Christian University, Fort Worth.

ANDREW, brother of Simon, follower of John the Baptist, disciple of Jesus, made a mistake.

He should have known that a sincere but shy, withdrawn man could not compete in his world or any world. He should have known that to be second best in swimming, fishing, and socializing was to be second best and obscure in all things.

He should have taken his feelings of inferiority to the psychiatrist's couch and confided all his fears so that he could emerge a new man, walking in the light as did those whom he idolized. But Andrew knew of no psychiatrist, he knew of no social stigma on the introvert, he knew of no better place to be than in the shadow of a great man, and thus he was chosen to serve Jesus in the place he had made for himself. No doubt he wondered how he could have been placed along with Simon and James and John and above all others.

Jesus was forced of necessity to select carefully a small group of men who could come to know him and who could proclaim his message through all the world, and for Jesus to select twelve Peters would be like selecting twelve star shots for a basketball team. Twelve Peters might work themselves into a team of disciples but they more likely would work themselves into twelve factions. Hence he selected twelve men with ordinary personality differences for his closest fellowship in life just as he bids ordinary men to become his church today.

He did not choose twelve leaders and we do not have to be leaders to follow him. A prevalent attitude today implies that an introvert should be ashamed to be what he is. It implies that each of us, in order to be of any value to the complex world, must be able to speak in public, to organize and direct committee and department work, to preside in meetings, and to contribute trained talents in music, drama, and education to our church and community.

This is an outstanding exam-

ple of fallacious thinking on the part of some of our so-called educated leaders. There is no sin in being an introvert if it is our true self and not a symptom of obsessional self-reflection and re-creation. There is no sin in being a follower if we carefully choose whom we follow and where we follow him.

In fact, sometimes our abilities become the source of many of the church's problems. We can be so dedicated to them and their display that we lose sight of loyalty to the Lord Jesus as the most important goal in our lives. We desire to excel, to be in the limelight, to be seen and known, and it is strange and sometimes amusing to note the lengths to

which we go to get there.

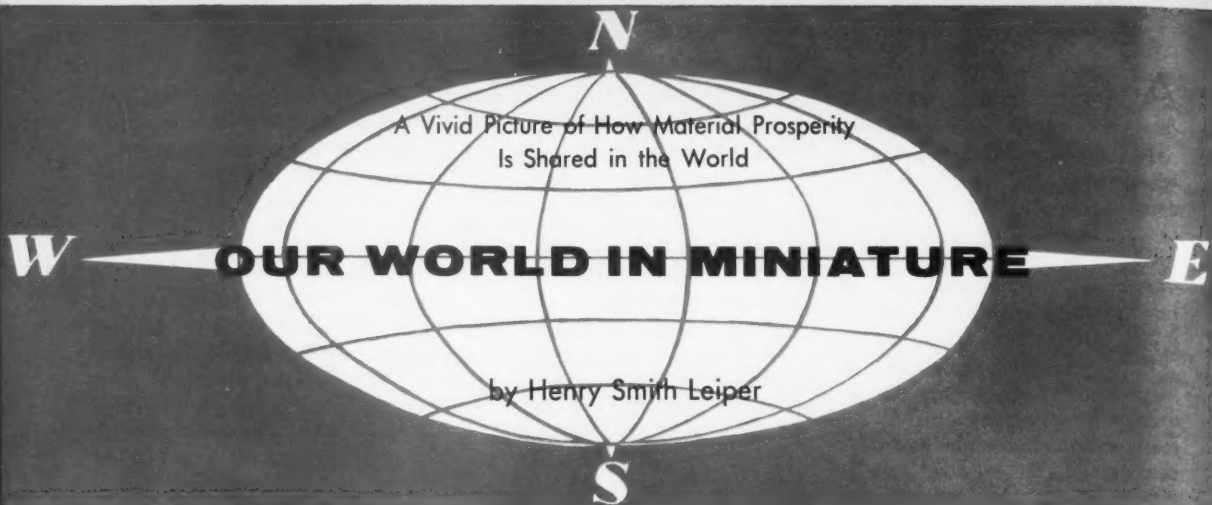
Some of us even reason that it is better to be a fool in the center of the stage than just a man in its shadows. Andrew could have been such a fool, flaunting talents he did not really have, forcing his personality into the pattern his brother set, but he chose the way of his true self—manly maturity and devoted obscurity. Peace, satisfaction, and divine acceptance will prevail in the shadows as well as in the light when we preach or teach or sing or play or organize or follow with one objective: to know and glorify Christ, crucified and resurrected. In seeking to serve, we open our lives to greatness.

**There is no sin in being a follower if
we carefully choose whom we
follow and where we follow him.**

ANDREW'S MISTAKE

by Bernard M. Oakes

Minister, Central Christian Church
Clarksburg, West Virginia



IF IN OUR imagination we might compress the total population of the world, now more than two and a half billion persons, into a community of one thousand persons living in a single town, the following is a picture of the contrasts we would then vividly see.

Sixty persons would represent the present U. S. population; the rest of the world would be represented by 940 persons. The 60 Americans would be receiving half of the total income of the entire community; the 940 other persons would share the remaining half.

Of the Americans in the town, 36 would be members of Christ's Church; and 24 would not. In the town as a whole about 330 people would be classified as Christians and 670 would not be so classified. Less than 100 in the whole community would be Protestant Christians and more than 230 would be Roman Catholics. At least 80 people in the town would be believing communists and 370 others would be under communist domination.

Classified as to skin color, 303 people would be white and 697 would be classified as colored. The 60 Americans would have an average life expectancy of 70 years; all the other 940 would average under 40 years.

The 60 Americans would possess $15\frac{1}{2}$ times as much goods per person as all the rest of the people. On an average they would produce 16 per cent of the town's total food supply, but would consume all but $1\frac{1}{2}$ per cent of that and keep most of it for their own future use in expensive storage equipment.

Since most of the 940 non-Americans in the community would always be hungry and never quite know when they would get enough to eat, the situation created by this disparity in food supply and the existence of vast food reserves, becomes readily apparent, particularly in view of

The author is executive secretary of the Missions Council of the Congregational Christian Churches, and secretary of the Friends of the World Council of Churches.

the fact that Americans already eat 72 per cent above the maximum food requirements.

Because of the cost of storing their surplus food, they could actually save money by giving away any excess food; but many would regard that as the dangerous "give-away" program of soft-headed "do-gooders."

Of the community's total supply of electric power, the 60 Americans would have 12 times as much as all the rest; 22 times as much coal; 21 times as much oil and gasoline; 50 times as much steel, and 50 times as much in general equipment of all kinds. Of the 60 Americans the lowest income groups would be better off than the average in much of the rest of the town.

With the exception of perhaps 200 persons representing Western Europe and a few favored classes in other areas, like South America, South Africa and Australia, and a few wealthy Japanese, literally most of the non-American people in this imaginary compressed community would be ignorant, poor, hungry, and sick. Half of them would be unable to read or write.

Moreover, half of the people in this community would never have heard of Jesus Christ, or what he taught, and for what he lived and died. On the other hand, more than half would be hearing about Karl Marx, Nicolai Lenin, Joseph Stalin, Nikata Khrushchev and other Communist leaders.

In view of these facts, it is interesting to contemplate that the average Christian American family would be spending \$850 each year for military defense and less than \$3.50 a year to share their Christian faith with the rest of the people in the community.

Out of his average income of \$2,500 per year, the gift of each American person for all purposes other than private and personal gifts would average less than \$55 per year. This might raise a question as to how seriously he regards the Christian faith or the meaning of Christmas with its emphasis on peace on earth and good will among men.

Editorials

District Convention

IT WAS reported that when the Mahoning Baptist Association voted to disband, in August, 1830, Alexander Campbell arose immediately to ask, "Brethren, does this mean that we shall never come together again?"

The answer, from the beginning, has been "No." Even before 1830, in areas somewhat removed from the Western Reserve of Ohio, churches were having annual and quarterly gatherings for fellowship, inspiration and planning. They have continued to do so down to the present time.

It was our pleasure recently to participate in such a district gathering in southeast Texas. It was a fine affair, from the point of view of fellowship. It seemed as if every congregation from district 13 were represented. From Beaumont, Port Arthur, Silsbee, Port Neches, Nederland, Orange, Groves and all over the district, they came to share the hospitality of the Sour Lake church.

Not all the values were in the delicious barbecued chicken which was served to several hundred people in the American Legion hall. In that same setting, for example, we were given a glimpse of last year's conferences and camps in the district. The adults enjoyed them, along with nearly a hundred young people. There is no doubt that added support will come for these programs.

Proof came in the business session of the convention when orderly financial reports were made, and commitments for enlarging the buildings and grounds were given.

The new Sour Lake building in which we were meeting was a typical example of the beautiful and worshipful churches that one sees everywhere, product of sincere dedication and hard work.

The district convention has not been exploited to the full in many sections of the country. The beauty of it is that the local congregation is caught up in a Kingdom program too large for it to accomplish alone, and yet the fellowship is personal and neighborly.

Christian Church Council

THE Council of Christian Churches of Greater Birmingham is illustrative of another type of creative fellowship that many

congregations in the larger cities have formed. It was our pleasure to participate in a program with them on a recent Sunday evening.

The interests of such a group differ from those of District 13 in Texas only because the social situation is different. Cities like Birmingham have the suburbia problem. (We don't want to argue with the Texans about size, for their cities are growing, too.) There are differences in a city organization, with all the congregations branching out from one original church, and a district with a good deal of open space between the separate communities.

The Birmingham meeting was blessed by an excellent worship service. A choir composed of choristers from all the churches, led by the director of the First Church choir, gave one of the most beautiful renditions of Gounod's *Sanctus* that we have ever heard.

In addition to worship, there was also planning and a recognition of results. A token gift was presented to members of the newest congregation in the fellowship, with a promise of more. A minister who has been engaged in other work is giving his time to this new church, and the large group of its members in attendance, is indicative of sure growth.

A COUNCIL in one city, like a district organization, can see the immediate needs perhaps better than others. There is also the incentive to meet the needs close at hand. It is an effective way of harnessing the power and abilities of Christians.

Congregations already banded together in such a fellowship are better prepared to join with others in the larger fields of service. Within the Brotherhood, the State and national needs and programs may have a hearing before such local groups, quickly and to good purpose.

In the city itself, such a Council is a good way to bring our combined strength into the broad cooperative efforts of all Christians, and all good people.

No Christian task is too small to deserve the attention of an individual believer. Many tasks are too large for him to undertake alone. Cooperation at every level is the means to the end.

The Son of God Who
Held Heaven in His Heart
Also Held a Hammer in His Hand

by Mary Michael Sims

Palm Springs, California

Carpentry's Case for Christ

ALMOST every Christian knows Jesus as the tender infant, Jesus as the eager child, or as the gentle preacher teaching the golden wonders of charity. But one must delve deep into the pages of Scripture to discover the toiling Christ of the forgotten years. One must draw from history and theology, fact and imagination, to know the Jesus with shavings curling round his ears¹ and a hammer in His hand—the strong Carpenter Christ who built before he preached!

Joseph must have begun teaching Christ carpentry when the boy was still very young. Luke tells us: "And the child grew and waxed strong in spirit, filled with wisdom and the grace of God was upon him." (Luke 11:40.) One can imagine this spirited, eager-eyed young Jew as the attentive boy apprentice learning his trade in his foster father's busy workshop.

Most Nazareth homes were subterranean structures hollowed out of limestone, so house building was not the main occupation of a Judean carpenter. Nonetheless there were hundreds of things for Jesus to learn. The power-tool blessed carpenter of today usually concentrates on but one facet of the building trade

but Joseph had to be everything from contractor to cabinet maker, skilled in each kind of woodwork, making shoring props, oxen yokes, harness poles, goads and furniture.

Nazareth near the plain of Esdraelon was a little town in a secluded cup, rife with the smell of olive oil. The mounds of Teth shan and Tabor were serene in the afternoon sunlight. A mist that rose up from the cave-speckled hills whispered peace, and the quietude was broken only by twittering birds in the knarled branches of the ancient olive trees.

Yet nearby was the thronging traffic of one of the great thoroughfares of that age, and Nazareth breathed some of the charged air of the Holy Land travelers. So, besides all their usual work, Joseph and Jesus had sometimes to mend the oxen yokes and the carts of weary travelers who straggled in on the Nazareth road.

It is believed that Joseph died in the arms of his apprentice when Jesus was only nineteen years old. Grief over the demise of this kindly Nazarene must have been intense for both Mary and her son, and yet work had to go on; and the boy of Nazareth was already an expert artisan and craftsman, perfectly prepared for holding the position of

town carpenter. He must have been back to his hammer and rule while his grief was still fresh.

Luke tells us: "He increased in wisdom and stature and in favor with God and man." (Luke 2:52.) We know that Jesus did not gain favor with the townfolk because of any knowledge on their part that he was the Savior for the Bible tells us that when Christ began preaching there years later he was actually rejected. The "favor with man" which He won in those days must have been the respect of the overtired over-taxed, probably difficult-to-please Nazareth citizens for a likable young carpenter who did his work well.

It has been argued that because Christ was divine, he did not experience the ordinary aggravations of everyday life. However, it should be remembered that though Christ was divine, he was also human. Being a perfect human his sensibilities were probably sharper than those of the average man; his sufferings conceivably were more intense.

Scripture tells us that Christ suffered agonies of temptation during his forty days of contemplation in the desert. In view of this fact it is logical to believe that He was assailed by lesser temptations and common discomforts during his pre-preaching

¹The old Jewish sign of the Carpenter's trade.

years in Joseph's workshop. A hard day's work must have left him weary. He must sometimes have been tempted to close up shop and go fishing.

There is every reason to believe that when Luke said Christ increased in stature he indicated in the physical as well as the spiritual sense. Like other hard workers in Nazareth, Christ must have eaten heartily of his simple diet of barley bread, vegetables, sour milk, or feast-day fish.

Not a fancy fare, but undoubtedly one of high nutritional value. And He toiled year in and year out regardless of weather; in cool Mediterranean breezes, in the heat of a parched Nazareth after rainless summers, or under a roof which thundered from hail stones. He fell exhausted into bed on cold raw nights, or times when it was almost too hot to sleep. Surely this man must have had muscles and calluses to bear witness to the sweat of his brow.

There is an interesting parallel between Christ's trade and his vocation, one which can hardly be accidental. In each case He was a builder—first for mankind, then for God. The story of his trade and its comparison to the building of Christianity would have done well as one of His own homespun parables by which He taught the listening apostles.

And knowing Jesus as a carpenter it is easier to recognize the fact that his remarkable meekness was a part of his strength. For his cheek-turning spirit is seen in its proper light when we realize that Christ was gentle because he wanted to be, not because he couldn't have done otherwise.

For Christ was a strong man. He did not leave His workshop to go out into the world and preach until he was a weathered tradesman past thirty years old. It is well to remember that for the most of his sanctified life, the Son of God who held heaven in his holy heart, held a hammer in his callused hand.

(Not one of the scripture references given here is about tithing but you will have to read them to understand this message. If you are not "saved" you will not understand it anyway.)

When I was 22 years old I was born . . . again. (John 3:3-8.) At that time I began to live . . . forever. (John 3:16, 36; 5:24; 6:40; 1 John 5:12.) At that time I was "saved." (Ephesians 2:8-9.)

At that time the Lord "added" me to his Church. (Acts 2:47.)

After I was "saved," through faith and by grace, I was baptized as an outward expression of an inward change, a public profession symbolically stating that my past life was dead and buried and that henceforth I live as a new person in Christ. (Romans 6:4; 2 Cor. 5:17.) Therefore, I belong to Christ, doing for him the works for which he saved me to do. (Eph. 2:10.)

I am a servant of Jesus Christ—his slave—but I have in great abundance and without effort four things for which unsaved people slave with scant success: (1) I have true freedom. (1 Cor. 7:21-22; John 8:32.) (2) I have peace of mind. (Psalm 119:165; John 14:27.) (3) I have security that is better than money in the bank. (Psalm 23.) (4) I have eternal life. (John 3:16.)

I have received and enjoyed all these benefits without having earned or paid for any of them. It is impossible for me, or anyone else, to earn or buy or merit salvation and its benefits, for salvation is the gift of God (Eph. 2:8), and it has been paid for in full by the sacrifice of Jesus Christ. (Acts 20:28; Romans 5:8-11; Eph. 1:7; 1 Peter 18:19.) Therefore, all that I am and all that I have belongs to the Lord. *All* my time, *all* my talent, *all* my money is His by right of purchase, as well as by reason of creation. But with generosity beyond human understanding the Lord gives most of it back to me!

I rejoice to devote more to his service. He re-

A TITHER

by
Harold
Hatzfeld

quires only one-tenth of my money. I rejoice to pay the tithe of my gross income into the church. I do not "give" the tithe—I "pay" it—for "the tithe is the Lord's." I would be a thief if I withheld any part of it. Even what I pay above the tithe is no "gift" but just an extra "Thank you, Lord, for all your benefits."

Mr. Hatzfeld is a member of First Christian Church in Aurora, Missouri, a congregation which has 341 members, of which 105 are pledged tithers. Michael McGinnis is pastor.



15,000 Attend
Worship Climax

Protestants Observe Centennial in Japan

TOKYO—Nearly 15,000 people packed Tokyo's Metropolitan Arena for a major united worship service climaxing week-long celebrations of the 100th anniversary of Protestant missions in Japan.

Numerous other special centennial services were held throughout the capital area, including rallies for children and youth, women's meetings, evangelistic mass-meetings, a sacred music festival and special lectures. Sponsor and coordinator of the observance was the National Christian Council of Japan.

Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, addressed a "mass meeting of Christian witness" at the Fujimicho United Church prior to the interdenominational worship service in the Arena, where the 14th World Convention of Christian Education was held last year.

Addressing the Arena gathering were Dr. Takeshi Muto, moderator of the National Christian Council of Japan, and Presiding Bishop Michael Hinsuke Yashiro of the Japan Holy Catholic Church (Anglican).

First Protestant missionary to arrive in Japan was the Rev. John Liggins, an Episcopal priest who was transferred from China in 1859, together with the Rev. Channing Moore Williams, who was elected Episcopal bishop of both China and Japan in 1866. Dutch Reformed and Presbyterian missionaries also began work in Japan in 1859.

SPONSORED BY DENVER DISCIPLES . . .

Ruling Is Sought on Housing for Aged

DENVER, COLO.—Colorado's attorney general has been asked to decide whether a church-sponsored apartment house for the elderly can be considered a charitable organization.

The Campbell-Stone Memorial Residence, built and maintained by the Denver Association of Christian Churches (Disciples of Christ), petitioned the city to remove the property from the tax rolls.

Residence attorneys claim the facility falls within a Colorado law exempting charitable institutions from real estate taxation. The city assessor has refused to comply with the request.

The Denver city attorney sought

AUSTRALIA ISSUES CHRISTMAS STAMPS



—RNS

THIS FIVE-PENCE STAMP is one of a series of Christmas stamps issued by Australian postal authorities during seven weeks before Christmas. Inked in purple, the stamps depict the Three Wise Men guided by the Star of Bethlehem.

the state's answer before the city Board of Equalization's scheduled hearing on the matter.

Residents in the Denver home pay a \$600 fee on entering. The fee is returnable when the tenant leaves or dies.

Tenants pay \$48 to \$80 monthly rent, depending on the type of accommodations, ranging from a buffet apartment to 2-bedroom, kitchen apartments.

Protestant Episcopal

NEW YORK—*The Churchmen*, independent journal of the Protestant Episcopal Church, has protested declarations by some leaders of that church body which would deny that the Protestant Episcopal Church is "Protestant."

Attention was called to the fact that news releases and other materials refer to the American church body as "Anglican" instead of "Protestant," implying a rather definite distinction between the two and also suggesting that the Protestant Episcopal Church is a part of the Anglican communion.

The editorial declared: "However,

the Protestant Episcopal Church is and always has been since the American Revolution an independent church and not the Anglican communion, though affiliated with it by tradition.

Annual Emphasis of American Bible Society

Bible Reading Guide

Thanksgiving to Christmas is the period set aside for "Worldwide Bible Reading" through the annual campaign of the American Bible Society.

Following is the reading list from Thanksgiving through Christmas, with the added suggestions for the last six days of the year.

NOVEMBER

26 Thanksgiving. Psalms.	103:1-22
27 Psalms.	23:1-6
28 Psalms.	46:1-11
29 Advent	
Sunday Acts.	9:1-9
30 Romans.	5:1-21

DECEMBER

1 Romans.	8:1-17
2 Romans.	8:18-39
3 Romans.	12:1-21
4 1 Corinthians.	13:1-13
5 Acts.	9:10-31
6 Sunday Matthew.	5:1-16
7 Matthew.	5:17-32
8 Matthew.	5:33-48
9 Matthew.	6:1-15
10 Matthew.	6:16-34
11 Matthew.	7:1-12
12 Matthew.	7:13-28
13 Universal Bible	
Sunday Acts.	10:30-48
14 Isaiah.	9:2-7
15 Isaiah.	11:1-9
16 Isaiah.	35:1-10
17 Isaiah.	40:1-11
18 Isaiah.	42:1-13
19 Acts.	11:19-30
20 Sunday Luke.	2:1-20
21 Isaiah.	53:1-12
22 Isaiah.	55:1-13
23 Isaiah.	61:1-11
24 Jeremiah.	31:31-37
25 Christmas. Matthew.	2:1-12

For the last six days of the year, these passages are recommended:

26 1 Corinthians.	15:15-38
27 Sunday Acts.	12:1-17
28 Galatians.	6:1-10
29 Ephesians.	4:1-16
30 Philippians.	2:1-18
31 Hebrews.	11:1-16





—RNS

This picture is typical of the 12 by 25 foot billboard messages and scenes to be displayed across the U.S. this year under sponsorship of local church and lay groups to emphasize the true meaning of Christmas. Sponsors generally select the design and purchase the posters, while the outdoor ad plant operators contribute panel space and posting costs.



—RNS

FRANKFURT, GERMANY—Dr. Albert Schweitzer, famed Protestant missionary, is shown as he was awarded an honorary citizenship by Frankfurt Lord Mayor Werner Vockelmann.



—RNS

VILLANOVA, PA.—Popular TV and recording star Pat Boone dedicated a 32-room former mansion here as Pat Boone Hall, marking the opening of Northeastern Institute for Christian Education. The new liberal arts junior college is affiliated with the Churches of Christ.

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in focus

"... and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth." (Acts 1:8.) Arranging his scant supply of gospel literature which he transports in a reed basket, this aging native evangelist sets up a portable Christian bookstall by a wayside in India, ready to bear witness to his faith.

—RNS



Seen by Visser 't Hooft

New Ecumenical Era?

GENEVA—Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches said here that the ecumenical movement has moved into a new stage of development characterized by "extension, complication and development."

"The time is over when it was a movement of Christian people who had some general interest, some vague good-will towards each other and some general hope that the Church would play its part in the world," he declared.

The WCC leader addressed students and guests at the Oct. 4 opening session of the 8th term of the Graduate School of Ecumenical Studies at the Ecumenical Institute of the World Council of Churches, at Bossey, outside Geneva.

Dr. Visser 't Hooft noted that the ecumenical movement has been extended geographically in Asia, through the new East Asia Christian Council and in Africa, Europe and other parts of the World.

As a result of its growth and the new interest, he added, "the way in which the ecumenical movement

defines itself becomes of greater importance all the time." He added that such questions rise particularly with regard to the relationship of the unity sought by the ecumenical movement with regard to both mission and renewal.

"We see that unity cannot be a unity that is empty," he declared, "it must at the same time be a unity that is renewal. The question arises—is it the task of the World Council to bring the churches together and then they draw their own conclusions, or should the World Council at certain points gave certain direction to the churches?"

Dr. Visser 't Hooft also described the ecumenical movement today as "far more complicated" than previously. He attributed this to the emergence of the Roman Catholic Church and the Russian Orthodox Church as "potentially active" centers of ecumenism within the recent past.

While it is now generally believed that Pope John XXIII's Ecumenical Council will include only Roman Catholics, he said, "the Roman Catholic Church has seen the ecumenical movement as an important movement for the total life of the

church and we must take seriously this interest of theirs."

• • •

ROME—The Ecumenical Council summoned by Pope John XXIII last January will not be held until the end of 1962 or the beginning of 1963, instead of late in 1960 or early in 1961, as originally anticipated.

This was announced at a press conference here by Domenico Cardinal Tardini, Vatican Secretary of State, who heads the special committee set up to prepare the General Council at which Roman Church bishops from all over the world will be present.

Ike to Visit Pope

VATICAN CITY—President Eisenhower will be received in audience by Pope John XXIII on Dec. 6.

The President will take off Dec. 4 in a jet plane from Washington, D. C., on an historic 20,000-mile visit to nine countries in Europe, the Middle East, Asia and Africa in connection with his trip to Paris for a meeting of the Western Big Four on Dec. 19.

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● Becomes Franciscan Brother Father of 14

EUREKA, MO.—A 69-year-old Roman Catholic widower—father of 14 children—became a Franciscan Missionary Brother here.

He is Arnold Schumer, retired oil distributor. For his investiture ceremony his relatives turned out more than 50 strong, including his nine living children (five died in infancy), 10 brothers and sisters, and many of his 34 grandchildren.

As a Franciscan Missionary Brother, he will serve as night supervisor on the first floor of St. Joseph's Hill Infirmary, an institution operated in Eureka by the brothers for sick and infirm men.

● Succeeding Emory Ross Leprosy Mission Staffer

NEW YORK, October 30—The appointment of Arnaud C. Marts as chairman of the board of directors of American Leprosy Missions, Inc., was announced here today by Dr. Oliver W. Hasselblad, president.

Dr. Marts succeeds Emory Ross who is retiring after twenty years of service as president and later chairman of the board of the 53-year-old Protestant leprosy relief organization.

In cooperation with 45 Protestant denominational mission boards and joint overseas committees, American Leprosy Missions supports some 200 hospitals and clinics in 32 countries.

Through its agency more than 300 missionary workers direct a medical, spiritual, educational and social ministry reaching more than 100,000 victims of leprosy.

Dr. Marts is chairman of the board and former president of Marts and Lundy, Inc., fund-raising counselors. He has served on the board of American Leprosy Missions and has been active in its affairs since 1945.

Billy's 1960 Crusades

MINNEAPOLIS, MINN.—Plans for Evangelist Billy Graham's 1960 crusades, which will include a three-month African tour, were announced here at his world headquarters where the widely known preacher met with a score of his associates.

The African tour will start in January and will include Liberia, Ghana, Nigeria, the French Cameroons, Northern Rhodesia, Southern Rhodesia, Kenya, Uganda, Tanganyika, Ruanda-Urundi, Ethiopia, and, possibly, Cairo, Egypt.

In September, 1960, Mr. Graham plans a return trip to West Germany, spending most of that month

speaking in Berlin, Hamburg, and Essen.

He also is scheduled for two short crusades in eastern cities of this country next year. He will spend one week in Washington in June, 1960, and one week conducting a crusade among the Spanish-speaking people of New York in November, 1960.

● "The Son of God" \$30 Million Film

NEW YORK—Plans for the most costly picture of all time, an estimated \$30,000,000 production of "The Son of God," were announced here by Parliament Pictures Corp., a new independent company.

William Free, board chairman, whose inspiration for the film, he said, came at a Billy Graham rally in Dallas, Texas, has been trying to produce the lavish spectacle—to have a cast of 50,000 and 150 principal parts—for the past eight years.

The more than four-hour-long film is scheduled for production in November.

Depicting the entire life of Jesus from the Annunciation through the Ascension, the picture will be photographed in Hollywood and the desert regions of California and Nevada.

Presbyterian Integration

PHILADELPHIA, PA.—The Evangelical and Reformed Church and the United Presbyterian Church in the U.S.A. have launched their first interracial congregations in Philadelphia in pilot programs involving four churches that were once flourishing white congregations.

Consolidation of the McDowell Memorial Church, which has been Negro for 22 years, with the Tioga Presbyterian, in North Philadelphia, which has had its white congregation largely siphoned off by neighborhood change, is being sponsored by the Presbytery of Philadelphia.

The McDowell property is to be sold and its congregation of 225, led by its Negro pastor, Walter D. Bowen, united with the Tioga church on November 1. The church boards and organizations will be integrated and a white co-pastor called.

There are only a few such completely interracial Presbyterian churches in the country.

Latin American Hope

AKRON, O.—A new overseas missionary and refugee relief agency to serve the United Church of Christ was voted here. It will be called the United Church Board for World

Ministries.

Approving its organization at a joint meeting were the American Board of Commissioners for Foreign Missions, overseas arm of the Congregational Christian Churches, and the Board of International Missions of the Evangelical and Reformed Church which agreed to pool their resources, staff and programs in the new world ministries board.

Dr. Dobbs F. Ehlman of Philadelphia, executive secretary of the E & R board of International Missions, told American Board members that Latin America has "the fastest growing population in the world today." He estimated that it will rise from 185,000,000 to 593,000,000 between 1959 and 2000.

Pointing out that "a vast social revolution is now under way in Latin America," he called for "a united Christian effort" to help solve such problems as illiteracy, lack of national leadership, archaic agricultural methods and low health standards.

National Bible Week

WASHINGTON, D. C.—President Eisenhower inaugurated National Bible Week by welcoming members of the sponsoring committee who called on him at the White House.

The President told them how much regular Bible reading has meant to him in his own personal life and said he hoped their efforts to persuade laymen to read the Bible more regularly will bear fruit.

Christian Athletes

ESTES PARK, COLO.—Otto Graham, coach of the College All-Star football team for the past two years, was elected president of the Fellowship of Christian Athletes at the group's annual conference here.

The former Northwestern University and Cleveland Browns quarterback, who now directs the Coast Guard Academy football team, succeeds Biggie Munn, athletic director at Michigan State University.

The Small Can Be Big

PHILADELPHIA, PA.—Small Church-related colleges must remain strong but at the same time resist the trend toward "bigness" if they are to be effective, a Lutheran college chaplain said here.

"In this age of big organizations and big institutions, people are tempted to emphasize quantity at the expense of quality," wrote Dr. David H. Bremer of Muhlenberg College, Allentown, Pa., in *The Lutheran*, official newswheet of the United Lutheran Church in America.

NOT THE

Glossy

TYPE

by Lee Priestley

MARTHA MANSFORD, dusting the living room of the little new house in the big new subdivision, heard the clock strike ten. The apple pie for Dan's dinner cooled in the kitchen. Small Susy would sleep, rosy and limp, for another hour. And the long lonely day stretched ahead.

Martha had hoped for new friends in this new home. Four young wives of near Martha's age lived in this same block. Next door right, a tiny one, dusted with freckles, toting a laughing baby half as big as herself. Next door left, another, perpetually setting forth sandy pony tail and pedal pushers flapping, with a small carbon copy in either hand. A different pair lived at the ends of the block. If they wore gingham it was

Illustrated by Earl W. Berneking



whimsical with sequins. If they went off they drove smart convertibles. But neither the chic nor the casual pair had shown the least interest in Martha.

So now her mouth fell ajar when she answered the door bell to find the glamorous pair waiting.

"Hello," said the black-haired one. "I'm Loris Gardner." She waved a hand with professionally perfect nails at her blonde companion. "This is Crystal Howell. Aren't you going to ask us in?"

"Oh, of course. I'm so glad—I wasn't expecting—" Martha heard herself babbling. "Do come in."

In the living room they sat on the couch Martha had slip covered. They looked about appraisingly.

"How quaint." Crystal's voice was as mannered as her linen suit exactly color-matched to her polished hair. "Early Matrimonial!"

"And you did everything yourself?" Loris guessed.

"Development houses!" Crystal lifted languid eyebrows.

"Don't you loathe being stuck out here?" Loris didn't wait for Martha's answer. "Tied down with an infant . . . trapped between those two dreary neighbors. Would you like to go to town with us today? We will lunch and shop or see a matinee."

"Wonderful!" Martha felt flattered for she wasn't really their type. "I'd love it."

"Then we'll pick you up at twelve, pet," Crystal drawled.

Then they were gone, leaving an alien overlay of perfume and cigaret smoke in the room. Martha considered the clock. Phone for a sitter . . . give Susy an early lunch . . . decide what to wear. She snatched impatiently at the shrilling phone. There wasn't time—

The voice was Dan's. "Hon, did you make that apple pie? I've had an eleven o'clock appointment cancel."

"A *non sequitor* if I ever heard one," Martha told him.

"Certainly it follows. The canceled appointment means I can come home for lunch. If you

made the apple pie."

"Stomach love," Martha said automatically.

Dan had seen her loneliness. He would understand that if she didn't go this time Crystal and Loris might not ask her again. She was so homespun beside their smartness. But Dan so seldom could come for lunch. Up early and called out late by the demands of his growing but still new practice, he missed so much of small Susy's delightfulness. Martha shook her head at her reflection in the mirror.

"Let's face it," she muttered. "You're simply not the glossy type. . . ."

"How's that again?" Dan asked.

"I'll tell you when you come," Martha said.

As she dialed Loris's number she thought of the days when Dan couldn't come . . . when Loris and Crystal wouldn't . . . She made her explanation to Loris's cool silence.

"Another time?" Martha said hopefully.

"Oh? Possibly." Loris's tone doubted it.

Martha went to make cheese souffle and a thin garlic dressing for the endive. This lunch that had cost her the companionship of the only women in the whole subdivision that seemed aware of her existence should be memorable! She answered the kitchen door bell, wondering how Dan could have arrived so soon.

The back porch was crowded. There was the small lively girl clutching the fat baby. The sandy-haired, taller neighbor was boosting her twin carbon copies to a perch on the rail.

"Hi" she said, holding to the slack of two pairs of pants. "I'm Sara Collins." She grinned at the girl with the baby. "She's Pinky Brent. We've come to make like neighbors. Aren't you going to ask us in?"

"Oh, of course. I'm so glad—I wasn't expecting—" Martha heard herself babbling for the second time that morning. "Do come in."

They would go no farther than the breakfast nook. When the five were crowded in there, Pinky sniffed approvingly.

"Look at that heavenly pie! I'm not hinting," she added hastily. "I told Sara you looked like you could do more than burn chops and open cans. Actually, we've liked your looks from the very first!"

"But we have to be careful," Sara said earnestly.

Pinky nodded. "Living so close and all. We have to have a system."

"We wait," Sara said. "We wait until Crystal and Loris rush the newcomers. If the new girls fall for them and their routine—"

"Turning up their noses at anything wholesome and rushing off to town the minute their poor husband's leave of a morning," Pinky sniffed.

"We know we wouldn't like them anyway," Sara finished.

"Like any system it breaks down sometimes," Pinky said. "Those two glamour pussies fool some really nice girls sometimes. Then it takes quite a while to get things straightened out."

"We decided not to wait any longer for you," Sara said. "Would you like to come over to my back yard this afternoon, Martha? A bunch of us sit around and yak and mind the kids. So bring that cute trick of yours."

Martha took a deep breath. "I'd love to come."

The timer rang and the neighbors added up the salad bowl and the pie. They began to slide out of the corner bench.

"Doctor coming home to lunch, huh?" Sara said. "We'll get going then. Come early, Martha. You'll like our bunch. Not a sleek sophisticate among us."

"Sometimes I've thought I wanted to be one," Martha confessed.

Pinky laughed and poked a thumb playfully into Martha's ribs. Then she shook her head. "Too soft. You have to be hard to take a high polish, kid. You're simply not the glossy type."



"Where the Scriptures Speak . . ."

by the Editor

December 6, 1959
Scripture: Acts 9:10-31.

MUCH of the New Testament is taken up with the telling of how Paul helped other people. The lesson today is concerned with how other people helped Paul. The experiences which we are to study are those which follow upon the Damascus road experience, which was our lesson last Sunday.

If there was ever a person who needed help, it was Saul, or Paul, in the situation which faced him after his conversion. We know the position he held as a "Hebrew of the Hebrews." We have seen his determination to maintain the unity of his people by helping to stamp out the new Christian movement. When he arrived in Damascus, he stood between these two groups, Jews and Christians, certainly not acceptable to either group, so far as they understood the situation.

The two chief characters that we are to keep in mind throughout the lesson today are Ananias and Barnabas. These are the two who are mentioned specifically as having given aid to the new convert at a time when he needed it very much.

We can understand their anxiety, but they are living proof of the way God uses men in the fulfilling of his will toward other men. The disciples in Damascus must have been terrified when they discovered Saul was in town. From the names and the situations mentioned, they must all have been Jewish converts rather than Gentiles. Some may have been in Jerusalem during the stoning; at least, they surely

knew of it. In the face of this fact, we wonder how Saul happened to go to "the house of Judas" in Straight Street. (9:11.) But this is where Ananias found him.

Ananias was like a lot of people in every generation. They hear the call of the Lord for a specific task, but they see all the human reason why they would not like to undertake it. So they enter into a mental or verbal bout with God, informing him of the true facts in the case, as they understand them. God surely has to be very patient as he deals with us. We are very naive.

The good thing about Ananias was that when he understood that the Lord meant what he said, Ananias "departed and entered the house" of Judas and began his ministration. (Verse 17.) God had purposes in mind for Saul. He was a "chosen instrument." (Verse 15.) Knowing as much as we do now about Paul's later life, we can see how he fulfilled his commission to the utmost.

This passage is further evidence of the fallacy of the generalization that we make so often that Peter was the apostle to the Jews while Paul went to the Gentiles. Here we are told that Paul is to take the name of the Lord "before the Gentiles and kings and the sons of Israel." That Paul's great ministry was in the establishment of churches among the Gentiles does not mean that he ever neglected to preach to his own people, at every opportunity.

Ananias informed Saul why he had come. He also addressed him as "brother." That is in-

teresting, and shows the complete trust which Ananias had in the word of the Lord. Judging from his own first reaction, he would not have felt a very brotherly spirit toward this man when he first arrived.

Three things seem to have happened. Ananias laid his hands on Saul. (Verse 17.) He was there to see that Saul was filled with the Holy Spirit. Saul was baptized. (Verse 18.) He also received his sight, but it is the steps into the Christian fellowship that interest us.

The various instances of conversion and reception into the church vary somewhat in the details that are mentioned. However, this is a typical one, the laying on of hands, reception of the Holy Spirit and baptism. Today many churches feel that the laying on of hands was merely a physical gesture with no spiritual significance. Others give it great spiritual import in the total procedure.

We note that it was "in the synagogues" where the new Christian, Paul, began to preach. (Verse 20.) This is also very interesting, in the light of the refusal of the majority of Judaism to accept Jesus as the Christ. Some of the Christian pulpits today are not as free for the minister to speak the word of God as he understands it, as these synagogues apparently were. Of course, we often note that Paul was put out when they discovered what his message really was.

When Paul got back to Jerusalem he had more trouble than he did in Damascus. Here it was not simply a case of having heard about what he did, they



Meaning for Today

by Hugh M. Riley

knew in Jerusalem that he had persecuted the Christians. As a result, "they did not believe that he was a disciple." (Verse 26.) Here Barnabas comes into the picture. He took Paul to the apostles and explained the Damascus road experience and told how Paul had preached in Damascus.

This is not much to say about Barnabas, but it is enough. The one thing which Paul needed was a sponsor, and Barnabas was that man. This is a contrast to the surprising way in which we often deal with new converts in our time. It makes no difference what the past life of the convert was, how ignorant he is of Christian history and experience. Sometimes we act as if we think the Holy Spirit and baptism will give him all this information. How unlike the New Testament church we sometimes are!

The Scripture

Acts 9:10-20

10 Now there was a disciple at Damascus named Ananias. The Lord said to him in a vision, "Ananias." And he said, "Here I am, Lord." 11 And the Lord said to him, "Rise and go to the street called Straight, and inquire in the house of Judas for a man of Tarsus named Saul; for behold, he is praying, 12 and he has seen a man named Ananias come in and lay his hands on him so that he might regain his sight." 13 But Ananias answered, "Lord, I have heard from many about this man, how much evil he has done to thy saints at Jerusalem; 14 and here he has authority from the chief priests to bind all who call upon thy name." 15 But the Lord said to him, "Go, for he is a chosen instrument of mine to carry my name before the Gentiles and kings and the sons of Israel; 16 for I will show him how much he must suffer for the sake of my name." 17 So Ananias departed and entered the house. And

SOME people ask questions which can never be answered all in one breath. Such a query came my way from one whom I had known long years ago as we sat renewing acquaintance over a cup of coffee recently.

"Will you please tell me when our church began the practice of venerating the saints?" was his opening remark. "We have been holding special classes in our church on the life of 'St. Paul.' Who made him a saint? To hear our preacher these days, you would imagine Paul's letters were the only place one could find a sermon text. Why must we be so impressed with him? Next thing you know we will be putting statues of him in our church. I'll tell you one thing, I will never join St. Paul's Christian Church!"

Doubtless my friend is finding more cause for concern in today's lesson. Perhaps it can not be answered to his satisfaction. This is my question—"What if no one in the church had stood by Paul in the days of his conversion?"

Had that occurred, my friend would have no worries about "St. Paul." Suppose, when Paul arrived at Damascus, Ananias had refused to instruct him or to baptize him. Probably in that case he would never have found the church at all. Or he might have wasted years discovering his brethren and more years convincing them of his change of heart. Paul's ardor might well have cooled or turned to bitterness

for he was one who must lead, but what if none had offered to follow? Such a slender thread tied Paul to the community of believers when Ananias vouched for him in the first days of his church membership.

Until Ananias took this first step, Paul was helpless. Ananias opened the door for Paul's achievement. Barnabas did it again at Jerusalem. He took Paul to the apostles. He told them exactly what Paul could have said himself. But coming from inside the church, it gave Paul a status he could not command for himself. Without that thoughtful act of Christian concern and forbearance, again Paul would have been without a voice.

To the followers of Christ this new convert probably did not appear promising as a man destined to lead the church. To us looking back, it may seem inevitable that God had chosen him as he said. We may say that there is no defeating the will of God. But God also chose Ananias and Barnabas out of the church to stand by Paul until he could stand alone. What if they had not stood by?

Probably God will always find an Ananias or a Barnabas to stand by his chosen ones. If you and I should refuse to be that one, then another will bridge the gap and build the church. But what a lost opportunity for us, if we should fail to welcome and encourage those whom God has called into his family!

laying his hands on him he said, "Brother Saul, the Lord Jesus who appeared to you on the road by which you came, has sent me that you may regain your sight and be filled with the Holy Spirit." 18 And immediately something like scales fell from his eyes and he regained his sight. Then he rose and was baptized, 19 and took food and was strengthened.

For several days he was with the disciples at Damascus. 20 And in the synagogues immediately he proclaimed Jesus, saying, "He is the Son of God."

9:26-29

26 And when he had come to Jerusalem he attempted to join the disciples; and they were all afraid of him, for they did not believe that he was a disciple. 27 But Barnabas took him, and brought him to the apostles, and declared to them how on the road he had seen the Lord, who spoke to him, and how at Damascus he had preached boldly in the name of Jesus. 28 So he went in and out among them at Jerusalem, 29 preaching boldly in the name of the Lord.

The 86th Congress in Review

by Robert A. Fangmeier



IF CONGRESS is an accurate barometer of American society in the mid-twentieth century, our mood is one of acquiescence toward existing military anti-communist policies and of controversy over such domestic matters as civil rights, labor reform, housing and aid to education.

Military anti-communist measures swished through the first session of the 86th Congress with hardly a ripple of debate. The Congress seemed to reflect the attitude of most citizens that in these matters "father knows best," father in this instance being the President and his military aides in the Pentagon.

Only a handful of Congressmen voted against or questioned the passage of a four-year extension of the draft, a \$40 billion military appropriation bill, or a resolution to ban Red China from the UN. On the matter of sharing nuclear material and know-how with allies there was considerable anxiety but little disposition to fight for a resolution to block what Rep. Edith Green of Oregon has called the "share the doom" program.

The apparent acquiescence toward existing military anti-communist policies, however, may be more superficial than real. Lack of ultimate confidence in a road to peace paved with missiles, bombs, a big defense force and a rigid arms length attitude toward China was reflected in different ways. Mr. Khrushchev's welcome to the United States is one example, after the American people's sense of fair play freed itself from the confusing cautious and cynical welcome pattern at first laid down by some official and unofficial sources.

But long before Mr. Khrushchev arrived in the United States searching

questions about existing policy were on the minds of members of Congress.

More than a third of the House of Representatives showed their lack of confidence in the draft act by voting to limit its extension to two years after a sharp debate over whether men could be secured by voluntary means as is the case in Great Britain. On a resolution to make it the "continuing" policy of the U.S. to exclude Red China from the UN only two members voted against the resolution. However, many others spoke against the resolution and approximately 80 members absented themselves during the vote. A substantial number of Congressmen felt that while our policy was correct for the present it should not remain static and that negotiations should take place in the foreseeable future looking toward China's entrance into the UN.

The "share the doom" program of passing out nuclear materials and know-how to our allies is an example of how difficult it is for Congress or the people to reverse a program in which they have once acquiesced.

In a previous Congress the President was given authority to put this "sharing" program into action on his own initiative unless a resolution passed by a two-third vote of both houses of Congress specifically reversed his decision. President Eisenhower this year issued an executive order to share nuclear materials and know-how with our NATO allies and Congress acquiesced although there were several resolutions opposing this program and token debate. Despite the feeling of some experts that the extending of nuclear know-how to a half-dozen more nations will eventually make

disarmament more difficult, the public took almost no notice of this historic action.

On domestic legislation the mood was entirely different. Congress passed two housing bills by substantial majorities which were vetoed by the President. On the third try, the legislators and Mr. Eisenhower got together on a bill that provided token support for additional public housing. An interesting feature of this bill for churchmen concerned over the problem of the aging is a \$50 million revolving fund to be loaned by the Federal Housing Authority for housing for elderly people. It is possible to borrow up to \$2 million dollars for a single project in which one hundred per cent of construction costs are guaranteed at 2% per cent interest over a 50-year period.

Civil rights and federal aid to education legislation was largely stalled in the first half of the 86th Congress. At the last moment the legislators did extend for two years the life of the Civil Rights Commission. But no action was taken on the Commission's recommendation that federal officials take over voting registration in those southern states which prevent or discourage Negroes from registering and voting.

The right to register and vote and other civil rights problems undoubtedly will be featured in the second half of the 86th Congress beginning in January, as will federal aid legislation. The latter has traditionally been stymied in Congress by amendments to refuse federal funds to segregated schools and a disposition of some to give tax money to parochial schools. In addition, fear of federal control has been a stumbling-block to federal aid to education.

NEWS

of the Brotherhood

THEME:

"Our Decision—His Mission"

1960 Convention Assembly Plans Grow

INDIANAPOLIS, IND.—"Our Decision—His Mission" will be the theme of the 1960 International Convention Assembly of Christian Churches (Disciples of Christ), scheduled at Louisville, Ky., Oct. 21-26.

The Louisville Convention Assembly will provide the initial thrust for the brotherhood-wide "Decade of Decision" effort of the 1960's.

Convention President Loren E. Lair, executive secretary of the Iowa Society of Christian Churches, will open the Assembly on Friday evening, Oct. 21, with the traditional "president's address."

The program committee, under the direction of Dr. Leslie R. Smith, minister, Central Christian Church, Lexington, Ky., has developed the program with daily emphases under the over-all theme "Our Decision—His Mission."

Scheduled for Saturday, Oct. 22, will be an emphasis on the *Oneness of Mission of the Church*; Sunday, *Worship and Devotional Life*; Monday, *Christian Social Concern*; Tuesday, *Church Development*; and Wednesday, *Christian Discipleship*.

Each day will conclude with a strong inspirational service with an address geared to the theme of the day.

Paul Knox, minister of music, Central Christian Church, Lexington, Ky., has been selected to serve as organist throughout the Louisville Assembly and will coordinate worship and music. Arthur Wake of The College of the Bible faculty, Lexington, will direct congregational singing.

Contacts are now being made with possible speakers and plans for the entire program will be completed shortly after the first of the year, according to Chairman Smith.

The new Kentucky Fair and Exposition Center, located on the outskirts of Louisville, has been secured for the annual event. The facilities there are more than adequate to accommodate nearly all of the Assembly activities, convention officials have announced.

Plans are under way now in Louisville and the surrounding counties to organize the local arrangements committees who will host the brotherhood meeting next fall.

Serving on the program committee with Dr. Smith are the following persons: President Loren E. Lair,

Des Moines, Iowa; Mrs. Cleo W. Blackburn, laywoman, Indianapolis, Ind.; Lowell C. Bryant, minister, University Christian Church, Indianapolis, Ind.; Mrs. O. Ivan Cole, laywoman, Cincinnati, Ohio; Mrs. William T. Gible, wife of the minister, First Christian Church, Jefferson City, Mo.; Loyd Hadwiger, layman, Cherokee, Okla.; Mrs. J. Warren Hastings, wife of the minister at National City Christian Church, Washington, D. C.; Kenneth M. Hay, minister, Lakeview Christian Church, Dallas, Tex.; Henry G. Harmon, president, Drake University, Des Moines, Iowa; John McGinty, layman, St. Louis, Mo.; James A. Moak, Kentucky State Secretary, Lexington, Ky.; Paul E. Knox, minister of music, Central Christian Church, Lexington, Ky.; Francis K. Andrew, Student, Drake University, Des Moines, Iowa; A. C. Brooks, minister, Third Christian Church, Indianapolis, Ind. (chairman of the Denver Assembly Program Committee); Dr. Gaines M.

Cook, Convention executive secretary and Miss Jessie M. Trout, United Christian Missionary Society, representing the national brotherhood agencies. Miss Gertrude Dimke, W. Harold Edds and Ralph C. Neill, all of the Convention office, are ex officio members.

Of this group, Smith, Lair, Cook, Trout, Bryant and Brooks, plus Convention office staff, are serving on an executive committee to complete details for the Louisville Convention Assembly.

● New Address . . .

Church World Service

NEW YORK—Church World Service, National Council of Churches of Christ in the U.S.A., has moved its offices to 475 Riverside Drive, New York 27, N. Y.

Contributed clothing, however, should not be directed to this address. Clothing donations should still be sent to one of the following CWS centers: New Windsor, Md.; Nappanee, Ind.; 110 East 29th Street, New York 16, N. Y.; 4165 Duncan Avenue, St. Louis 10, Mo.; 919 Emerald Avenue, Modesto, Calif.



GAINES M. COOK, convention executive secretary, points to Louisville, Ky., site of the 1960 International Convention assembly. Program Chairman Leslie R. Smith (left), minister of Central Church, Lexington, Ky., and Convention President Loren E. Lair, executive secretary of the Iowa Society of Christian Churches, observe.

\$28,000,000 Decade Program at Phillips

ENID, OKLA.—The board of trustees of Phillips University here unveiled a \$28,000,000 program for the next ten years.

The trustees have adopted a blueprint designed to give Phillips the necessary boost into a prominent educational position throughout the last half of this century. The program coincides with the "Decade of Decision" crusade for the 1960's.

Ten million dollars of the proposed 10-year budget will go to permanent endowments, to insure and sustain the university operation, it was explained. An additional \$3,000,000 is earmarked for new buildings, remodeling and campus improvements, while the remaining \$15,000,000 will cover the operating budget for the decade.

Though the beginnings of the fund-raising campaign are already under way, the main program is to be launched in 1960.

Among the significant goals, is the concerted effort to have 1,800 undergraduate full-time students of superior academic ability and natural inclination toward Christian education enrolled by 1970. Upwards of 300 are to be in the graduate seminary.

More than a million dollars over budget needs is to be raised in the immediate future to make the long-talked-of "New Main" a reality. This is to house education and social science classes and the university administration. It will become the central building of the campus, replacing the old structure which burned down in 1947.

Along with this construction, plans are also on the immediate agenda to remodel the present library, build an addition, pave the parking lots and campus accesses, as well as beautify the campus.

Later in the decade, the approved schedule calls for the expenditure of the balance of the \$3,000,000 building budget for the completion of four floors in the seminary's Marshall building tower for library stacks, for the housing of additional seminary classrooms and for the housing of additional classrooms for the college of arts and science.

By 1965, the seminary has a goal of 50,000 books and then will begin offering the Th.M. advanced theological degree. In 1970, at the time the library will have 100,000 volumes of religious books, the advanced Th.D. degree is to be offered.

Atlantic Christian Aid

WILSON, N. C.—Atlantic Christian College will award a total of \$26,000 in scholarship aid to 164 students

CAMPUS COVERAGE

this year, it was announced here by Dean Millard P. Burt.

Of the total number 77 of these students are preparing for full-time Christian service.

Seminary Dedication

LXINGTON, KY.—A two-day program dedicating six new buildings on the campus of The College of the Bible took place here recently.

The program on the first day started with a communion "Service of Preparation" in the Seminary chapel. Speaker was Dr. Roger T. Nooe, minister emeritus of the Vine Street Christian Church, Nashville, Tenn.

After registering the next morning visitors heard a historical statement about the development of the seminary by Dr. Dwight E. Stevenson, professor of homiletics. A tour was made of the four new apartment buildings, the Ministers' Fellowship Hall and an office-classroom addition.

Speaker for the Dedication Luncheon was Dr. Irvin E. Lurger, president of Transylvania College.

The afternoon service of dedication began with a procession, including delegates from colleges and universities, faculty and program participants. President Riley B. Montgomery presided.

Charles E. Dietze, vice-president of the seminary, gave the invitation to the acts of dedication. Leaders in the dedication of the education building were Harlie L. Smith, president of the Board of Higher Educa-

tion of Disciples of Christ; and Myron T. Hopper, dean of The College of the Bible.

To dedicate the Fellowship Hall the leaders were Clifton C. McCoy, president of the Alumni Association, and Samuel F. Freeman, president of the Kentucky Council of Churches.

Dedication of the apartment buildings was led by Paul F. Wilson, president of the student council, and Dr. George V. Moore, professor of pastoral theology.

Main address for the occasion was given by Dr. Edwin T. Dahlberg, president of the National Council of Churches of Christ in the U.S.A. Stressing the importance of truth before freedom he said that "only insofar as we are true to Christ can true peace, true freedom come."

Also participating were Wilbur H. Cramblet, president of the Christian Board of Publication, St. Louis; J. Stephen Watkins, chairman, board of trustees; Leslie R. Smith, minister, Central Christian Church, Lexington; and W. F. Mandrell of the Board of Trustees.

Since the dedication two of the apartment buildings have been occupied by students and their families and the other two will be in use by November. Work is nearing completion on the Fellowship Hall and office building.

• \$300,000 Delivered Gift to Chapman

ORANGE CALIF.—Cash and securities approximating \$300,000 from the estate of Mrs. Ruth Hosking of Ana-



—Photo by Herald-Leader, Lexington, Ky.

SOME of the participants in the two-day dedication program held recently at The College of the Bible were (from left): Edwin T. Dahlberg, St. Louis, Mo., president of the National Council of Churches; Clifton McCoy, Roanoke, Va.; Harlie L. Smith, Indianapolis, Ind.; Samuel F. Freeman, Winchester, Ky.; and Riley B. Montgomery, Lexington, Ky.

heim, Calif., have recently been delivered to Chapman College here. Final distribution of the estate funds will be made soon which will bring the total for Chapman to about \$450,000.

This memorial gift is to be kept as a permanent fund with only the income derived from it being used for scholarships and grants-in-aid. To date the Hosking Memorial Fund Committee has awarded 24 scholarships and 26 grants-in-aid to 17 new and 33 returning Chapman students. These awards total \$11,750.

\$5 Million in Plans at Culver Stockton

CANTON, Mo.—The new \$5,000,000 development program for Culver-Stockton College here was announced in October at the homecoming banquet.

Included in this program, designed to run until 1970, will be a new men's dormitory, a fine arts auditorium building, a science building, a student union and food service building, a chapel and a new campus approach to be called the Culver-Stockton Concourse. In addition, plans for renovation and expansion of Henderson Hall, endowed scholarships, increased endowment, and a Great Teaching program for an increased student body of 650 will be included.

The program, as announced by President Fred Helsabeck and Harold B. Bradshaw, General Manager of the Midwest office of DeLaval Separator Company, and Chairman of the C-S Development Council, will be divided into three phases.

Program in Three Phases

The first phase will be completed by 1963 and will include allocations for the Great Teaching Program (current operations), bond retirement, housing for 100 men, renovation of Henderson Hall, and auditorium and fine arts building, house furnishings for present buildings, endowed scholarships, and a new modern entrance and campus approach.

The second phase of the program, which will be a three-year phase extending from 1963 to 1966, will feature the following projects: The Great Teaching Program, a chapel to seat 350, a student union building, expansions of Henderson Hall, endowed scholarships, endowment, and partial funds for a science building.

The third and final phase, from 1966 to 1970, will complete the Science building, continue the Great Teaching Program and endowed



Dr. Beauford A. Norris

scholarship, in addition to further endowment.

Cramblet Presides

Present at the Homecoming Banquet were Dr. Wilbur H. Cramblet, chairman of the board, who presided, and other members of Culver-Stockton's board of trustees acting as hosts and hostesses to the guests.

Under the direction of O. Eugene Moore, director of development, and the Development Council, necessary funds will be raised to undergird the program and building progress will begin.

Jeff Davis' Letters Given to Transylvania

LEXINGTON, Ky.—The complete collection of letters written by Jefferson Davis during his imprisonment at Fort Monroe, Va., has been given to Transylvania College here by Jefferson Hayes-Davis, Colorado Springs, Colo.

Jefferson Hayes-Davis, a grandson of Jefferson Davis, presented the letters to Dr. Irvin E. Lunger, Transylvania president, during Dr. Lunger's recent visit to Colorado Springs.

The collection, consisting of 25 letters, was written by Davis while a prisoner at Fort Monroe from August, 1865, to May, 1866. More than 20 of the letters are addressed to his wife.

Jefferson Davis, president of the Confederate States during the Civil War, attended Transylvania College for three years, 1821-24. He then transferred to West Point and in 1828 graduated as a second lieutenant in the Army.

The letters are now on display in Transylvania's Frances Carrick Thomas Library in conjunction with the state convention of the United

Daughters of the Confederacy. A bust of Davis, presented to Transylvania in 1931 by the United Daughters of the Confederacy, is also on exhibit.

CTS President Norris Inaugurated Oct. 28

INDIANAPOLIS, IND.—Dr. Beauford A. Norris was inaugurated president of Christian Theological Seminary on Oct. 28 at University Park Christian Church here.

Principal speaker for this historic first inauguration was Dr. Liston Pope, Dean of Yale University Divinity School.

J. Irwin Miller, chairman of the board of trustees, presided. Leaders of the church and higher education among the Christian Churches (Disciples) and from the whole country were present. More than 150 formed the colorful academic procession with the faculty and trustees of the seminary.

Dr. Norris joined the faculty of Christian Theological Seminary in 1950 as head of the department of Preaching and Pastoral Work. He became assistant dean in 1954, and in 1958 was named dean. Following the death of President O. L. Shelton in March of 1959, Dr. Norris was appointed acting president. He was elected president of the seminary on April 15.

Dr. Norris brings to the presidency of the seminary a broad ministerial and administrative experience. At Phillips University, Enid, Oklahoma, he received his A.B., M.A., and B.D. degrees. His Ph.D. degree was awarded by the University of Edinburgh, Edinburgh, Scotland.

For eighteen years he was a pastor in Pennsylvania and Texas, and during World War II served three years as chaplain in the Army Air Corps. Most of this service was with troops in the Asiatic-Pacific Theater.

Active in the work of the Church, Dr. Norris is serving the Christian Churches (Disciples of Christ) as chairman of the personnel committee of the Fraternal Aid to British Churches of Christ project. He is a member of the local church life committee of the Home and State Missions Planning Council.

Drake Cancer Study

DES MOINES, IA.—Drake University here has been awarded \$9,062 grant from the American Cancer Society for further work on a cancer research project begun in 1956.

Dr. George C. Huff, vice-president, academic administration, said that the grant has been made to Drake on the recommendation of the Iowa Division of the American Cancer Society.

\$2 Million in Church Extension Loan Commitments

INDIANAPOLIS, IND.—Loan commitments to Christian churches totaling almost \$2,000,000 were approved recently by directors of the Board of Church Extension during its regular quarterly meeting held here.

Fifty-six churches in 23 states and Puerto Rico were represented in actions requesting \$1,940,850 for the purchase of sites and parsonages, and for construction and equipment.

This was one of the largest quarterly actions in the Board's history, bringing the total in outstanding commitments to well over \$6,700,000.

Eleven of the new commitments, representing \$98,450, were for interest-free funds to newly organized congregations.

Among other actions taken was the adjustment of two service fees and the establishment of another.

The 17-member Board voted to place into immediate effect a fee of \$250 plus \$1.00 per resident member for fund-raising services with a maximum of \$1,250.

The group also voted that the recently developed Certificate-Loan Plan, which is receiving acclaim throughout the Brotherhood, will be subject to a service fee of \$250 plus 50c per resident member. The maximum of \$1,250 also applies.

A minor adjustment in architectural service fees calls for the continuation of the original fee of \$250 for the initial visit. However, directors added a supplemental charge of \$25 plus travel expenses for each additional visit.

All new and adjusted fees were placed into immediate effect except in cases where services have been or are being negotiated.

All Church Extension services now offered free to newly established congregations will be continued on the free basis.

Directors also approved the treasurer's report showing a net gain of \$100,948 in trust fund deposits this last quarter through the net addition of 331 new accounts.

These additions bring Church Extension's total trust holdings to an all-time high of \$7,606,433 in 2,212 accounts.

Other actions included the approval of field staff reports, fund-raising and architectural department reports.

Figures disclosed that six field representatives traveled over 77,000 miles during the three months' period to consult with 205 churches across the Brotherhood.

A seven months' report of fund-raising activities shows that 63 campaigns were conducted using the

Church Extension procedure, raising a total of \$2,804,127. Nineteen of these campaigns were conducted free of charge to newly organized congregations and for debt retirement.

Architectural department reports listed services to 87 different churches during June, July and August, bringing the total thus far for the year to 366.

● Dr. Sadler Speaker At Pasadena First Church

Texas Dedication

PASADENA, TEX.—Dr. Max E. Sadler, chancellor of Texas Christian University, Fort Worth, was the main speaker at dedication services for First Christian Church here.

The congregation has completed the erection of a new sanctuary at a cost of about \$155,000. In addition to the auditorium for worship,

new facilities include offices, bride's room, baptistry dressing rooms, rest rooms and small kitchen for preparing the communion.

As part of the dedication services the church had a week of preaching with ministers from nearby Houston filling the pulpit.

Karl M. Parker is minister of the church.—GAYLE HARRIS.

\$100,000 Plus

SWEETWATER, TEX.—First Christian Church here has underwritten a building fund campaign by exceeding their \$100,000 goal by over \$1,600.

Louis Brooks served as general chairman. He was assisted by Dr. Clark Johnson, Foster Miller, G. D. Fraley, C. S. Perkins, Jr., and Marshall Morgan as committee chairmen and team captains.

The fund drive is one of a series of steps toward relocating the congregation. A new site, consisting of 2.3 acres has been purchased in the northeast part of the city.

WILLIAM T. PEARCY, president of the Board of Church Extension, explains the architectural exhibit to guests who attended dedication services for four areas of the Board's new office building.

The units were dedicated in honor of the late Oreon E. Scott, for 28 years a director on the Board of Church Extension; George W. Muckley, second executive

secretary of the operation; John H. Booth, former executive secretary; and A. Frank Wickes, first advisory architect.

Shown with Dr. Percy (from left) are: Mrs. A. Frank Wickes; Miss Margaret Lawrence, Mr. Muckley's step-daughter; Mrs. Jesse E. Martin, daughter of Oreon E. Scott, and her husband; and Mr. and Mrs. John H. Booth.



Ford A. Ellis

50-Year Ministry

AMARILLO, TEX.—Ford A. Ellis, 78-year-old minister of North Amarillo Christian Church here, celebrated his 50th year in the ministry last summer.

On the occasion he used as his sermon topic the question, "Would I Do It Again?"

Mr. Ellis graduated from Cotner College, Lincoln, Neb., in 1909 and that year at the age of 28 he assumed his first full-time pastorate at LaGrand, Ore. He continued in the ministry with work at Traverse City, Mich., Omaha, Neb., Grand Island, Neb., and Pueblo, Colo.

Following his 14-year ministry at Pueblo he and Mrs. Ellis came to Amarillo to retire in 1948. Shortly thereafter he was called to serve the Christian Church at Claude "until they found a minister." He remained there for five years.

When North Amarillo Christian Church was started in February of 1953 as a mission of First Christian Church here, Mr. Ellis was asked to help out and he has been with the congregation now for over six years. There appears to be no end to his "retired ministry."

Mrs. Ellis died in 1950 and he later was married to Mrs. Bess Moore, who was the widow of a Christian Church minister.

Under Mr. Ellis' leadership the North Amarillo congregation continues to grow and now has about 350 members.

• Building Plans . . .

With Church Extension

Staff representatives of the Board of Church Extension have consulted with the following churches recently regarding programs of church building and financing:

Sapulpa, Oklahoma, Linden Street, Richard Mills, minister. Set up building fund campaign with \$14,400 goal and three-year pledge period. Funds to be used for a new first unit.

Silverton, Oregon, First, David S. Kullowatz, minister. General consultation regarding possibility of erecting new first unit to replace present 75-year-old facility.

Runnells, Iowa, Christian, Clarence Kleckner, minister. General consultation to establish financial capabilities and time schedule regarding erection of a new first unit on a new site.

Bedford, Indiana, First, Grant Blackwood, minister. Architectural consultation involving recommendations for the remodeling of their sanctuary and the first step of a long-range property development program.

Yakima, Washington, Englewood, Howard C. Cole, minister. Set up \$80,000, three-year building fund campaign to help underwrite present indebtedness and provide funds for additional facilities' construction.

Under Construction in Indianapolis



INDIANAPOLIS, IND.—Special services were held in September by Garfield Christian Church here as members broke ground for their first unit (pictured left, above).

Wilbur Harvey, minister, presided. The new church is located on a 3½-acre plot in the southeast part of Indianapolis. The first unit, to cost approximately \$84,000, will include ten classrooms and a worship unit seating 200.

Plans for Evangelism

Chain of Prayer

INDIANAPOLIS, IND.—The brotherhood's 1960 Chain of Prayer will be the largest in its three-year history as indicated by preliminary enrollment of 167 Disciple churches throughout the United States.

The brotherhood-wide Chain of Prayer, part of the pre-Easter evangelism program, begins at 12:01 A.M.

Jan. 1, 1960, and ends at 6:00 A.M. April 17, Easter.

Local churches set aside one day in which members participate in continuous prayer for the growth and enrichment of Christ's church in the world. This will be the third consecutive year the chain has been established. Last year, a total of 124 churches participated in an 87-day chain.

"Christ Is the Difference"

Minister, National City Christian Church
Washington, D. C.

by J. Warren Hastings

"My wife and I have been married for three years and constantly disagree," he said to me as we rode along in his car. "Our relationship is getting worse all the time. When we married we had such high hopes for happiness; now they seem to have gone."

I studied his strong face and realized he was completely broken up.

"Your wife belongs to the church, knows Christ as her Savior, and yearns for you to make the confession," I said.

"I have always felt I could live without Christ. We did not have religion in my home and my parents seemed happy," he remarked.

"Accept Christ," I said, "and you will have a new dimension in your relationship to your wife. You will experience an entirely new spirit within your heart. You and Mary will realize that the two of you

are bound together by His love. You will have a personal relationship to him. You will come to your own best self."

The following Sunday he confessed Christ and was baptized. That was several weeks ago and in that time I have become well acquainted with him. As his minister and friend, I have visited his home on several occasions. Always on those visits we talk of Christ and the new life in him. He is assisting with our Cub Scout Troop.

Recently he said: "I am glad I confessed Christ and came into his church. I feel that I am now making my life count for him. He is my daily inspiration. Thank you for standing by me the way you have. You will be interested to know that Mary and I are working out our differences in a marvelous way. Christ is the difference."

DISCIPLES in the U.S.S.R.

by E. L. Williams

The translation of the Bible into the Russian tongue in the 1860's stimulated the simultaneous rise of three movements pleading for the restoration of primitive Christianity.

One group in Odessa arranged Bible studies and prayer meetings among the Russians and German immigrants. From this the movement was known as "Stundism."

Another group in the Caucasus began to practice baptism in the city of Tiflis, and they were called "Baptists."

A third movement had its origin in St. Petersburg. Lord Radstock, of England, was invited to preach in the capital sometime in the 1850's. A high-ranking army officer, W. A. Pashkoff, was a convert, and he became the leader of a group known as "Gospel Christians." At first they styled themselves simply as "Christians," but the Government required them to denominate themselves as "Gospel Christians."

They took the New Testament as their only rule of faith.

Shortly after his conversion, W. A. Pashkoff surrendered position, wealth and status to become a preacher of the gospel. He has been described as "the Alexander Campbell of Russia" and also as "the Russian Moody." He was warned to restrict his religious activity.

From *The Australian Christian*, National Weekly of the Churches of Christ (Disciples) in Australia. E. L. Williams is principal of the College of the Bible, Glen Iris, Australia.

Pashkoff sought to unite these various movements which knew little or nothing of each other during their early days. A meeting was called to unite the groups in fellowship in 1884, but it was broken up by police action and Pashkoff was exiled, during which exile he died in Rome.

Four years later the mantle of Pashkoff fell on a new convert, S. Prokhanoff, who fitted himself by study in England, Germany and France. He preached to secret meetings in St. Petersburg, and then circulated a religious periodical known as *The Conversation*. It was strictly illegal, and was circulated in registered letters.

A measure of religious toleration in 1905 gave more opportunity to propagate the faith. A Protestant periodical began to be published openly under the name of *The Christian*. It emphasized the living Christ, evangelism and Christian unity. The slogan adapted was, "In essential things unity, in secondary things freedom, in all things charity."

In 1909, the All-Russian Union of Christian Young People and the All-Russian Evangelical Christian Union were formed. Congregational autonomy was maintained, while the Union served as a means of voluntary cooperation in missions, education and publications.

A Bible course developed into a Bible College, which served from 1913 to 1928, when it was closed by government action. In 1928 it was reported that there

were six hundred "missionaries" working in Russia for the restoration of New Testament Christianity. One of the first of these "missionaries," A. Persianoff, and a Professor Schmidt visited America in 1912, and appealed to the Disciples of Christ Convention for help. Z. T. Sweeney and another were sent to Russia to take some funds and investigate the situation. They found a congregation of nine hundred in St. Petersburg, and Sweeney estimated that the total strength of "Gospel Christians" in Russia was one hundred thousand members.

In 1920 the American Disciples sent some help to the brethren in Russia, who suffered in the post-war and post-Revolution famine. After the strictures in 1928, S. Prokhanoff sought refuge in the U.S.A.

During the second World War the Government compelled a merger of the "Baptists" and the "Evangelical Christians." The name of the united body is the United Evangelical Christian Baptists. This is commonly shortened to "Baptists," who number about a half a million today. The President of the "United Evangelical Christian Baptists" at present is Mr. Zidkov, and the secretary is Mr. Karev.

On our arrival in the airport at Moscow, before the official party made contact with us, we were approached by a young man who could speak English, and who introduced himself as Michol Zidkov, a son of Pastor Zidkov.

He has recently been in England for two years, studying at a Baptist college.

The next evening we were taken to meet Pastor Zidkov and other leaders of the Evangelical Christian Baptist Church, and then attended their meeting. There were about one thousand present. The total membership of the one church in Moscow is four thousand five hundred. Among the pictures in the vestry, I recognized one of S. Prokhanoff. Each member of the delegation brought a greeting to the congregation. I took the opportunity to refer to the picture of S. Prokhanoff and his association with the 1930 World Convention of Christian Churches of Christ, thus seeking to establish our identity. Their choir sang beautifully. While we could not understand their language, we knew the tunes and joined in the singing of the well-known hymns, "Blest be the Tie that Binds," "I Need Thee Every Hour," "What a Friend We Have in Jesus," and, in conclusion, "God Be With You Till We Meet Again."

Billy Graham recently attended this church, but did not speak. On behalf of Dr. Jesse Bader, I invited Pastor Zidkov to the World Convention of Churches of Christ at Edinburgh in 1960. I would judge, however, that these people now regard themselves as affiliated with the Baptist World Alliance. Our fellowship with them in their worship was a moving experience.

To Mission Staff

WHITE SWAN, WASH.—Mrs. Sarah Elizabeth Robbins has taken a position as house mother on the staff of the Yakima Indiana Christian Mission, near here, succeeding, Mrs. A. A. Harriman, who has moved to Oregon where her husband is serving ad interim ministries.

Mrs. Robbins is a member of the Yakima Indian Christian Church. Her husband, Bert, is employed in the community.

Yakima mission is an educational and community service center and church assisted by Christian Churches (Disciples of Christ) through The United Christian Missionary Society.

NEWS CAPSULES

● Mrs. Robert Leland is the newly appointed church visitor and colony secretary for the First Christian Church, **Concord, California**.

Her work involves church publicity, membership colony files and co-ordination work in addition to giving major emphasis to prospect calling and visiting of the sick and shut-ins. Her husband, Robert K. Leland, a ministerial student at Pacific School of Religion in Berkeley, Calif., is director of youth work for the Concord church.

● An Explorer Scout, member of First Christian Church, **Centralia, Wash.**, Robert Hutchins, was presented the God and Country Award at the church recently.

Robert was a delegate to the International CYF Commission in Denver.

Glen Mell is minister.

● Grove Street Christian Church, **Tonawanda, N. Y.**, is building a \$50,000 addition to its education plant. Donald Gardner is pastor of the church.

● First Spanish Christian Church, **Brooklyn, N. Y.**, is erecting a new building which will cost over \$40,000 for the first unit. The congregation has also purchased the house next to the church building which will be used for a parsonage. Fernando Rivera is pastor of the church.

● Noelridge Park Christian Church is the name given to a new congregation recently established in **Cedar Rapids, Iowa**. First services were held Sept. 20 in the Noelridge school, where the congregation will meet until the first unit of its new building is completed.

On the opening Sunday, 112 attended worship services, 77 in church school and 34 persons took membership with the new congregation. On the second Sunday 114 attended church, 85 in church school and 15 more united with the congregation. Marvin Gee is acting as pastor for the church.

● Offices for the Association of the Christian Churches in Indiana have temporarily been re-located at 212 South Downey Avenue, **Indianapolis**. The old office building and parsonage, located at 836 East Kessler

Blvd., in Indianapolis, has been sold. The property committee is developing plans for a office building to house all departments of the association.

● Dr. Royal J. Dye observed his 85th birthday recently. To help celebrate the occasion his daughter and grand-daughter served as hostesses for a reception in honor of Dr. Dye at his home in **Los Angeles, Calif.**

● Otto C. Stroup retired from the Christian ministry on Sept. 27 after serving the **Frankton, Ind.**, Christian Church for 33 years. During this time the congregation grew from 150 to 800 members. A special day of appreciation and recognition for the Stroups was held with Dr. Ephraim D. Lowe as the guest speaker. Mr. and Mrs. Stroup have moved to Arizona where they will make their home.

● First Christian Church, **Aiken, S. C.**, has begun a Sunday evening adult study series on "The Philosophy of Religion." The course is taught by the minister, John C. Waddell. Following the study period the adults and youth meet in the sanctuary for a 15-minute devotional period.

Picture Cards for 3-year-olds for every Sunday

A quarterly packet containing 17 two-color picture cards, which will serve as a link between child and church. Two of these cards have suggestions for the teacher and parents; 13 are to be used one for each Sunday; the 2 remaining cards are to be mailed to the child on significant occasions. If you haven't used them yet, this is the time to get acquainted. Read-to-Me cards for the Winter quarter are now available!

Winter
1960

Packet
35¢
each

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Question: What is a

100% CHURCH?

Answer: A 100% Church is one which provides every active or contributing family with THE CHRISTIAN EVANGELIST-FRONT RANK.

100% Churches

ARIZONA
Yuma, Bethany Christian Church

COLORADO
Grand Junction, First Christian Church

FLORIDA
Winter Park, Central Christian Church
LaBelle, First Christian Church
Jacksonville, Central Christian Church

GEORGIA
Warner Robins, First Christian Church

IDAHO
Genesee, Community Christian Church

INDIANA
Bristol, Vistula Christian Church
Gary, Glen Park Christian Church
Franklin, Union Christian Church
Needham, Christian Church

IOWA
Nichols, Christian Church
Corydon, First Christian Church
Oakland, Christian Church
Des Moines, Grandview Christian Church

KANSAS
Lebanon, Christian Church
Salina, First Christian Church

KENTUCKY
Bloomfield, Christian Church
Burgin, Christian Church
Pine Knot, First Christian Church
Walton, Christian Church

MARYLAND
Williamsport, Downsview Christian Church

MISSOURI
Auxvasse, Christian Church
Charleston, First Christian Church
Kearney, First Christian Church

Macon, First Christian Church

NEBRASKA
Giltner, Christian Church

NEW MEXICO
Farmington, Bethany Church

NORTH CAROLINA
Raleigh, Sunset Hills Christian Church
Pfafftown, Christian Church

OHIO
Columbus, South Church of Christ

OKLAHOMA
Enid, Willow Road Christian Church
Hartshorne, First Christian Church
Hugo, First Christian Church
Miami, Bethany Christian Church

TENNESSEE
Livingston, First Christian Church
Memphis, Decatur St. Christian Church

TEXAS
Henderson, First Christian Church
Fabens, First Christian Church
Knox City, First Christian Church
Lufkin, First Christian Church
Luling, First Christian Church
Nacogdoches, First Christian Church
Pettus, Christian Church
Waco, Lakewood Christian Church

VIRGINIA
Boones Mill, Christian Church
Hopewell, First Christian Church

WASHINGTON
White Swan, Yakima Indian Christian Church

WEST VIRGINIA
Capon Bridge, Christian Church
Charleston, Boyd Memorial Christian Church
Romney, First Christian Church

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(Churches reporting after list was made up will appear in next listing.)

RELAX . . .

WATCH YOUR LANGUAGE

This story is attributed to Bishop John J. Russell of Richmond, Va. The bishop outlined a speech he was going to make, including some of the jokes, for the newspaper reporters.

He asked the reporters not to print any of the jokes as he wanted to repeat them in a second speech he was going to make the next day.

Reading the next morning's paper, the Bishop was pleased to find a nice report of his speech, but he was brought up short by the final paragraph: "The bishop also told some stories which we cannot print."

—MLCU CALL

WELL DEFINED

A wife is a person who sits up with you when you are sick, and puts up with you when you are not.

—ANNA HERBERT

First Fellow: You know, the Doc left a sponge in me, after my operation.

Second Fellow: Does it give you any pain?

F. F.: No, but I get awfully thirsty.

There's a lot to be said for the younger generation, but it's hard to understand what their side is saying.

—CHARLES RUFFING



"Young lady, learn to CHEW that gum."

TO NEW MINISTRIES

▲ **VAN NUYS, CALIF.**—Tracy Silvester has joined the staff of Central Christian Church here as minister of music and education. Mr. Silvester previously served for 14 years as minister of music and fine arts at First Christian Church, Oklahoma City. A graduate of Juilliard School of Music, New York, he also studied at Oklahoma City University and Central State College in Edmond, Okla.

▲ **ST. PETERSBURG, FLA.**—Kenneth Dean is the new minister for Palm Lake Christian Church here. Installation services were held recently with O. Ernest Williams, director of religious education for the Florida Christian Missionary Society, as the speaker.

Mr. Dean is a graduate of Transylvania College and received the B.D. degree from The College of the Bible. He formerly served for five years with First Christian Church in Lawrenceville, Ill.

Palm Lake is a new congregation which was started in July, 1958, with a nucleus of 92 members commissioned by Mirror Lake Christian Church here.

▲ **ASHTABULA, OHIO**—Edsel F. Pugh became the new minister of First Christian Church here on Sept. 1. He succeeded Harold S. Smith who served 22 years in the Ashtabula pastorate and is now the minister for the Church of Christ at Leipsic, Ohio.

Mr. Pugh came to Ashtabula from the Hillcrest Christian Church, Dayton, Ohio. He graduated from Lynchburg College and received his B.D. degree from The College of the Bible.

▲ **WOODLAND HILLS, CALIF.**—The Christian Church here has installed Floyd B. McCarthy as minister.

Formerly of San Diego, Mr. McCarthy was a canvass director for the Wells Organization and regional manager of the Los Angeles office this year. The Los Angeles office serves the tri-state area of California, Nevada and Arizona.

The installation message was delivered by James Parrott, state secretary for the Southern California Christian Churches.

A graduate of The Divinity School of Drake University, Mr. McCarthy was pastor of the Valley Christian

Church, Twin Falls, Idaho, before accepting the post with the Wells Organization.

▲ **OMAHA, NEB.**—D. Wright Lunsford was installed Oct. 11 as minister of First Church here. Among those who participated in the installation included: Dr. A. Dale Fiers, Indianapolis, Ind., and David L. Kratz, Lincoln, Neb. Mr. Lunsford formerly was on the staff of Christian Theological Seminary.

▲ **MINNEAPOLIS**—Richard Fowler has recently been named as minister of youth and counseling for First Christian Church here. Mr. Fowler received his B. D. degree from Brite College of the Bible, Fort Worth, Tex., last June and was ordained to the Christian ministry by Riverside Christian Church in Fort Worth. Forrest L. Richeson is minister of First Church in Minneapolis.

▲ **TEMPE, ARIZ.**—Larry Kimberlin has recently been called to the staff of Community Christian Church here, where he will serve in the capacity of associate minister. Mr. Kimberlin is a graduate of Yale Divinity School at New Haven, Conn., and has just completed a pastorate at Park Avenue Christian Church in Tucson, Ariz.

▲ **NORTH TONAWANDA, N. Y.**—Charles W. Hobbs, Sr., has accepted a unanimous call to the Wurlitzer Park Community Christian Church here.

Mr. Hobbs is concluding about four years as pastor at the Troy, N. Y., Church of Christ. Previous to that he served First Christian in Lynn, Mass., and Main Street Christian, Haverhill, Mass.

Where They Are Now

Jack D. Roth to First Christian Church, Amarillo, Tex., as Minister of Education, from Central Christian Church, Dallas, Texas, as Director of Evangelism and Christian Education.

Walter D. Hargraves to Central Christian Church, Galveston, Tex., from First Christian Church, McAlester, Okla.

Harold E. Cline to South Side Christian Church, Kokomo, Ind., from First Church, Arcadia, Ind.

Cecil A. Jarman to T.C.U., as professor of religion in the College of Liberal Arts from pastorate at First Christian Church, Birmingham, Ala.

Gerald E. Housh to First Christian Church, Marysville, Kan., from student pastorate at Geary, Okla.

Lowell C. Bryant to University Park Christian Church, Indianapolis, from First Church, Topeka, Kan.

Bob Poner to First Christian Church, Ottawa, Kan., from student pastorate at Hennessey, Okla.

Merle W. Jordan to First Christian Church, Wilsonville, Neb., from First Church, LeRoy, Kan.

Maurice Bigler to North Lawrence, Kan., Christian Church from First Church, Canton, Kan.

Del Ham to Central Christian Church, Wichita, Kan., as associate minister from period of service as U. S. Navy chaplain.

James Barnett to First Christian Church, Sanford, Fla., from Assistant, First Church, Maysville, Ky.

J. E. Sherwood to Lynnwood Christian Church, Jacksonville, Fla., from First Church, Starke, Fla.

James G. Wallace to First Christian Church, Wilson, N. C., from First Church, Sarasota, Fla.

Garnett Day to Central Christian Church, Clearwater, Fla., from associate minister's position at First Church, Tampa, Fla.

John Thompson to Hiram College, Hiram, Ohio, from pastorate at North Dade Christian Church in Miami, Fla.

Al Webb to First Christian Church, East St. Louis, Ill., from First Church, Scottsbluff, Neb.

Van Der Veer to United Baptist Christian Church, Duluth, Minn., from United Christian-Baptist Church, Kalona, Iowa.

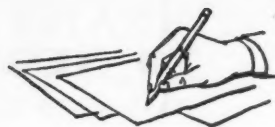
Morgan R. Sly to First Christian Church, Lawrenceville, Ill., from Minnehaha Christian Church, Minneapolis, Minn.



BETHANY CHRISTIAN CHURCH, El Paso, Tex., is getting ready to build. The new congregation completed its first year of organization by pledging \$24,152.65 on a building fund goal of \$20,000. Pictured (from left) are some of those responsible for the growth of the church: John Winn, board chairman; Robert Sandlin, chairman, building fund campaign; Clifford Parker, minister; and Obie O'Banion, chairman, building fund publicity.

"The spirit and soul of all reformation is free discussion."

—Alexander Campbell



Letters . . .

Innocent Barriers

Editor, *The CE-FR*:

May I add one loud "Amen" to the challenging article by James A. Lollis (*CE-FR*, Oct. 11, 1959). It seemed to me that the general problem about which Mr. Lollis was writing could be placed within one concept, i.e., the "professional" minister.

The so-called "professional" man plays a definite role in our society. Prestige, social status, organization and leadership are some of the things associated with "professionals." Innocent enough by themselves, they become barriers to effective Christian living when the minister becomes more interested in climbing the social strata and associating with the "right" kind of people than he does in serving all of society and having compassion for all people.

It is true that the ministry needs intelligent, educated, competent men. If the term "professional" implies this type of man, then I am for it. However, when the "professional minister" becomes nothing more than a pushy, money-hungry victim of upper-middle-class society, then he has been lost to the true calling of the church.—THOMAS W. TRAVIS, *Springfield, Ill.*

Statement or Creed?

Editor, *The CE-FR*:

I would like to say something in favor of the use of the Apostles' Creed in the public worship of the Disciples. Dr. Sikes' original article about the proposed *Statement of Faith* of the United Church of Christ (*CE-FR*, July 5, 1959), against which S. S. Lappin wrote (*CE-FR*, Aug. 23, 1959), deserves more consideration.

It showed basic awareness of the historic Disciple view concerning creeds, and was most helpful, if provocative, in laying open the projected character and usage of the *Statement of Faith*. Whether we agree with Dr. Sikes' own personal enthusiasm for the *Statement* or not, at least we know that he knows whereof he speaks! . . . I would frankly ask Dr. Sikes if he does not think that the United Church's *Statement* is simply a modern elaboration

—minus the Virgin birth—of the Apostles' Creed, with the additional insistence upon the relevance of the social implications of the gospel.

But isn't the Apostles' Creed more desirable as to historic authority, ecumenicity, and biblical soundness? And can we have a common "testimony" without also having something of a "test of fellowship"? And is not the Apostles' Creed fully relevant to our age, although possibly not so modern as the *Statement of Faith*?—MALCOLM MCCALLUM, *Butte City, Calif.*

Disagrees on Teenagers

Editor, *The CE-FR*:

Klausler's "The Teenager and the Church" (Sept. 13, 1959), as an analysis of the church's responsibility to the youth culture fails to reveal teenagers as persons.

One who studies "about" teenagers sets up barriers to understanding unless he also learns to love individuals who happen to be teenagers.

Local church lay persons and ministers must be made cognizant that many teenagers are the Church, with as much responsibility within that fellowship as any other age group.

To love and understand particular young people within a particular church should be the immediate responsibility of lay persons—and teenagers have the same responsibility to love and minister to persons regardless of age barriers.

If parents fail to know their children within the uniqueness of their personalities and approach them as things to be "figured out" and if the church adopts that same attitude, the home will never be involved in the exciting process of interchange with imaginative persons—who happen to be teenagers.

Any challenge to make religion relevant should be addressed to the totality of our culture on behalf of all persons. Although certain habits, language and dress can be labeled as belonging to the teenage culture, one should not forget that it is composed of persons who indeed suffer—and who think, create and respond to life.

Great is the need of teenagers—and our whole agonizing culture—

to be revealed and loved as persons and within that revelation to grow toward perfection through Christ.—ANITA BARICKMAN, *Jefferson City, Mo.*

Likes Predecessors

Editor, *The CE-FR*:

I got a faint impression from his Letter to the Editor (*CE-FR*, Oct. 11, 1959) that George Holwager didn't like the article, "The Returning Predecessor" (*CE-FR*, Aug. 9, 1959). My general feeling regarding the article was similar to the one George describes.

However, I do not feel that the subject requires so much scholarly treatment. Our own concise code of ethics, so well done by brotherhood leaders, covers the subject in content and spirit. Maybe a little common-sense approach and spirit of appreciation will help. I think the writer raises morbid fears for the position of the minister that need not exist in these times, if they ever actually existed.

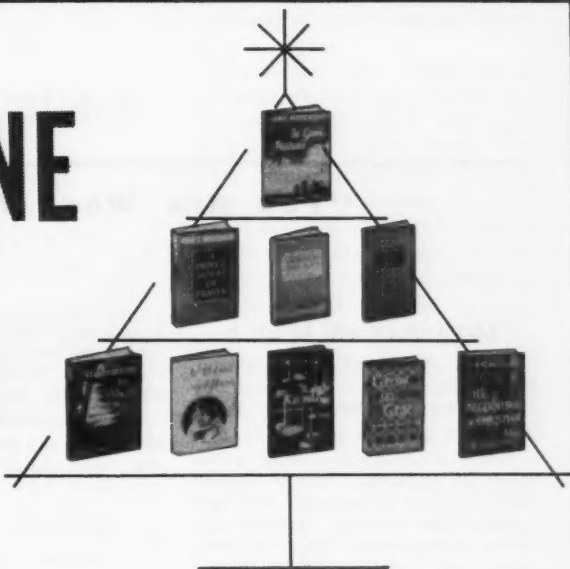
In the first place, the predecessor wants to see your work thrive. He would rather have been pastor of a thriving church under a capable successor than to see a weak church where he has served.

It does a minister good to go back over the old stamping ground. He and the congregation are glad to see each other.

I have always liked for my predecessor to come back. He always says such nice things about me and the church.

I must look upon my "predecessors" as men with whom I can have fellowship, who can understand my situation as no one else can. For this I should express appreciation. A colleague in my community did something last Christmas that I plan to borrow. He ran a notice in his bulletin, giving names and addresses of all his predecessors whom he could trace, with these words: "These men have served you in the past. It is a good time to express appreciation to them with a true Christmas greeting." This minister is a warm-hearted man. Even his predecessors think so.—NEAL WYNDHAM, *Columbia, S. C.*

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for youth

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Walter L. Cook. 39 devotions that will help guide teen-agers in their search for the Christian life. **\$1.75**

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Erma Paul Ferrari. A highly recommended book on teen-age problems—dating, controlling emotions, etiquette. **\$2**

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Jesse C. Burt. This book acquaints high school and first year college-age youth with present-day job opportunities. Cloth, **\$2.95**; paper, **\$1.65**

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Mary Edna Lloyd. Pictures by Grace Paull. Here children will meet the baby Jesus in a worshipful manner. Ages 3-6. **\$1**

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Carolyn Muller Wolcott. Illustrated by Lloyd Dotterer. Youngsters will learn here how they can have a part in God's plan by helping others. Ages 3-7. **\$1.25**

God Gave Us Seasons

Carolyn Muller Wolcott. Pictures by Meg Wohlberg. Here the author helps children feel at home in the world by showing the regularity of God's plan. Ages 3-7. **\$1.25**

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LUTHERAN IN AFRICA

Tariro. By Arvid H. Albrektson. Translated from the Swedish by Elsa Kruuse. Muhlenberg Press. 220 pages. \$3.

Tariro is an exciting novel of the clash of Christian culture against tribal custom in Africa. The fast moving plot tells the story of Zaper's parents and her life after their death with relatives whose only interest in her was the price she would bring as a bride.

In the mission school she is a bright and promising girl with a tremendous drive to be "tops in everything." The development of her understanding of what it means to be a Christian is the heart of the story.

The reader soon realizes that the author of the novel almost speaks and thinks as an African would. He weaves into the story marriage and birth customs, the importance of cattle as a form of wealth, the prestige placed on education and many other superstitions and fears of everyday life in a primitive culture.

The author is a Swedish Lutheran, Bishop of the African Evangelical Lutheran Church of Southern Rhodesia. Therefore, the development of Zaper's Christian life has a heavy Lutheran flavor.

Although the story has some weaknesses in plot in the last part, this novel provides excellent background for the study of "The Christian Mission in Africa," the interdenominational mission theme for Spring, 1960.—MRS. WILLIAM LONGMAN

AID TO MINISTERS

Funeral Services. By James L. Christensen. Fleming H. Revell Company. 160 pages. \$2.50.

James L. Christensen has entered a needy field with the publication of this book. Here is a fine aid to all ministers, and especially the younger minister who is suddenly faced with one of these very difficult funerals.

He has set a high tone for all of

the twenty-three different occasions which he treats. I like the music suggestions which he offers in connection with his funeral thoughts.

An added value in this book is its refreshing nature for all ministers regardless of their "age" in the field.—WILLIAM HUIE

MIXTURE OF VIEWS

If I Believe. By Donald J. Campbell. The Westminster Press. 157 pages. \$2.50.

A treasured book in my library is entitled *The Old Faith Restated*. This would have been a good title for Bishop Campbell's book. For this is clearly its purpose—to show how the historic affirmations of Christianity relate and are vital to the modern business of Christian living.

There are eight chapters dealing with belief in God, Christ, Prayer, the Church, Christian life, Sin and Eternal life. In each of these the author suggests what such belief means in terms of living relations. Quite correctly he cautions against certain assumptions which have grown up about some of the Christian affirmations.

The book is a strange co-mixture of liberal and conservative point of view. The author is captive of traditional language although he breaks free at times, especially when he comes to grips with living issues. If I understand the point of view of the author at all, the book is an excellent illustration of the poverty of our modern theological vocabulary. This is so obvious in the chapters on Christ and Prayer. The chapter on belief and the one on the Christian life are gems of Christian insight and literary skill.

The book grows out of the personal witness of Bishop Campbell in teaching missions which he conducted and thus has the freshness of face-to-face testimony. It is designed to catch and hold the attention of laymen and is thus intentionally set in non-ecclesiastical style. It would be usable as a text

for an adult class for it provides ample material for extensive discussion.—B. C. BOBBITT

INTRODUCTION TO PHILOSOPHY

The Ascent From Below. By William L. Reese. Houghton Mifflin Company. 472 pages. \$7.

This book as its subtitle indicates is an introduction to philosophical inquiry. Professor Reese recognizes that those who need an introduction to philosophy need an introduction to its basic methodology as well as, or more than, an introduction to those areas of inquiry commonly called philosophical.

To accomplish his task, he proposes to do some philosophy before the very eyes of his readers. However, the author is not content merely to put on an exhibition but rather to engage his readers to do their own philosophizing and to come to their own conclusions about the major issues of philosophy.

Excepting logic and the highly specialized areas of semantics and epistemology, Professor Reese deals in ascending order with such traditional philosophical problems as those of human freedom, value, truth, beauty, and morality both personal and social. Further, he deals with the philosophy of history, an area which has caused much excitement since the time of Hegel in particular. Then, to conclude his philosophizing, he turns to the ultimate problems of God and of immortality. To the keen reader, this ordering of topics itself should prove a kind of introduction to philosophical inquiry.

There is much of the good teacher in this book and not a little of the preacher. At points it is most engagingly written; however, the literary level in general falls below that of the introduction and of the first chapter.

The layman or the pre-college student who wishes to be introduced to philosophy would do well to read this book. The first chapter is particularly good.—DELOS B. MCKOWN



TOWARD A BETTER CHURCH

by Samuel F. Pugh

Dear Choir Director

THIS is a note of appreciation. Several of us hope it will be read by many people who have never been choir members, or choir directors. Some readers may wish to add their signature and pass these words on to you. Certainly you get "few enough" letters of commendation. Most of us take your work for granted, reserving the right to be critical if choir attendance is low or the rendition of an anthem is not up to our expectations.

First let us commend you on your attitude. You seem to get a real sense of satisfaction in devoting this special talent of yours to God's work. You seem to understand the needs and the dispositions of the choir members as they work for you and with you in this important phase of church work.

Many of us have spoken of the way you have taught the choir those important details that add so much to the service of worship. We have noticed that the robes are always clean and freshly pressed, and correct in size and length. The choir members never whisper, chew gum, smile at friends, or fumble with purses or extra belongings. How beautifully they rise and sit in unison: how quietly they turn the pages of their music, and how well they hold their hymnals at a practiced height.

We have noticed that you try to make yourself inconspicuous and that you never distract attention from worship by any exaggerated movements of your own.

Samuel F. Pugh is the national director of church development of The United Christian Missionary Society, Indianapolis, Indiana.

We sat in the sanctuary during rehearsal recently and were pleased to notice the emphasis you placed on the choir's own experience of worship. You said that the anthem is not supposed to be a performance or a show of skill but an act of worship for both the choir and the congregation. You even had the group read the words as a prayer to catch the real feeling and meaning intended, and truly we felt God's presence right there at rehearsal. Someone said that the pastor always has a prayer with the choir just before the processional hymn, and that no word is spoken after that. What a fine way to prepare yourselves for the hour of worship.

Our congregation seems to have caught the significance of the anthem or solo as a part of worship since we have had the words printed in our bulletin and read aloud by our minister. Some of us had never thought of the importance of making the anthem time, prayer time—until you showed us how.

We see now why the divided chancel was no problem when we built our new sanctuary. If the role of the choir is not to be seen but to enrich worship and participate in it, the question of a front position for the choir does not even arise.

Will you express to the choir members the appreciation of a number of us for teaching us so many beautiful hymns. We had neglected singing the great hymns of the church until you came to be with us. Now the hymn of the month, the "new" hymns sung first by the choir then by all of us, the singing of hymns at fellowship dinners has

given all of us a new appreciation and a great deal of enjoyment.

There are many other things for which we are grateful to you but mention of them will have to wait until another time. For now, please accept this note of appreciation for helping all of us to find God through music. Thank the choir too for the many hours spent in rehearsal and with us in worship.

Sincerely,

Vocation

A Boston surgeon once said to Dean Sperry of Harvard: "It has taken me half my life to find out that my task in life is not to make something of myself but to find a job worth doing and then to lose myself in it."

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LET'S TALK IT OVER

by F. E. Davison

QUESTION: Our church is small and there are so many things we need. Do you think it is wise to spend several hundred dollars to install a public address system?

ANSWER: Being ignorant of the exact size of your sanctuary, the power of your minister's voice, or the size of your church budget I am in no position to give a definite answer to your question. However the whole subject of churches and public address systems might be discussed.

People have become so accustomed to the use of a P. A. system that many of us will not put forth too much effort to hear what a speaker is saying. We just assume that the electronic device should bring the words to us.

In the beginning, no one thought of having a P. A. system anywhere except in a very large auditorium but now I find them in the smallest of churches. Of course in the erection of our church buildings in the past the last thing to be given any consideration was the kind of acoustics the church would have. As a result we produced buildings where the echoes went from one side of the building to the other.

The people of your church will need to remember that the present generation of ministers seems to be trained to use the conversational method of preaching. It is no doubt more effective than the method used

by some of us of an older school. Some of us were, of course, brought up in a day when the preacher had to carry his own public address system with him.

If the expenditure of even a few hundred dollars will enable your minister to bring the message more effectively to more people then I think your proposed purchase would be justified.

Recently a minister of my own generation wrote me concerning a special service he conducted. His letter said in part:

"The service is now over. The saints liked it in spite of the fact that a faulty public address system did a lot of bucking and reverberating. If I had my way about these instruments of evil, they would all be torn out and cast into the fire.

"What good is preaching if a fellow can't yell and holler when he gets full of the spirit or runs low on material. Many a rotten sermon has been saved by a bit of enthusiastic exhortation. Now these calm, conversational preachers are made to order for these electronic monstrosities but it takes folk like you and me to yell 'em awake.

"Yours for better and louder sermons."

This beloved friend of mine is not as loud as his letter sounds and I have always found it profitable to listen to him whether he was using an electronic device or using his own

public address system. No two ministers are alike in method of preaching or in the nature of voice. By virtue of their profession it should be assumed that all have something worthwhile to say. If they do have a message of importance then as many people as possible should hear the message.

The story is told of the minister who saw a man in the pews going to great effort to get his hearing device all assembled ready to hear the sermon. After the minister had been preaching a few minutes the man in the pew disconnected the hearing aid, folded it up and put it in his carrying case.

In my audience I have often seen those who, soon after the sermon started, even turned off the hearing device that God gave them and sometimes disturbed the people around them with their audible slumbers. The greatest hearing aid ever invented is an earnest desire to hear what is being said.

Church Chuckles by CARTWRIGHT



"How did YOU get to be such an authority on sin?"

